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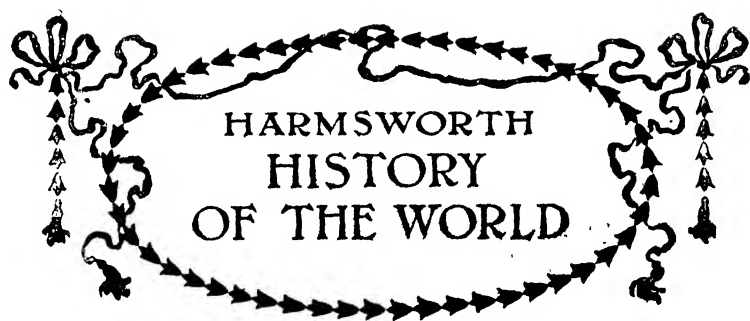
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HARMSWORTH
HISTORY
OF THE WORLD

First Edition, in Eight Volumes, published 1907-1909

New and Revised Edition, in Fifteen Volumes,
published 1914.



CARRYING OFF AN EMPEROR OF JAPAN. THE ABDUCTION OF GO-SHIRAKAWA IN THE YEAR 1159

A striking episode in the early history of Japan illustrated by a contemporary artist



HARMSWORTH HISTORY OF THE WORLD

WRITTEN BY THE FOREMOST HISTORIANS
OF OUR TIME AND ILLUSTRATED WITH
UPWARDS OF 8,000 PICTURES

ASSOCIATE EDITORS
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J. A. HAMMERION

NEW AND REVISED EDITION
IN FIFTEEN VOLUMES

VOLUME II.
THE FAR EAST
JAPAN : SIBERIA
ANCIENT CHINA

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FRONTISPIECE

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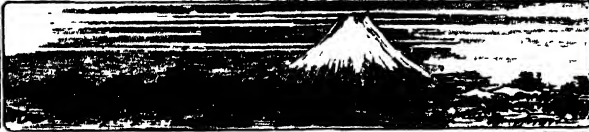
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SECOND GRAND DIVISION THE FAR EAST

The Far East falls into two sections, Asiatic and Oceanic. The Asiatic comprises the insular empire of Japan, and, on the continent, China, Korea, and Siberia, the extreme northern territory which, though extending far westward, must be treated as one.

The Oceanic division includes the Australian continent, with the island of Tasmania, the Pacific islands grouped under the names of Melanesia, Micronesia, and Polynesia, to which last New Zealand is attached the whole being conveniently associated under the name of Oceania, and the Malay Archipelago, or Malaysia, lying between Australia and the Asiatic continent.

Of these three sections of Oceanic Far East only Malaysia has a record extending over centuries. The history of the other two, till the white seagoing races began to settle among them, is inferential, conjectural. A doubt was suggested whether New Zealand should be attached rather to Australia than to Oceania, for the reason that it has developed into one of the group of autonomous states which make up so large a portion of the British Empire, but this consideration must clearly yield to those based on geography and ethnology.

PLAN

THE INTEREST & IMPORTANCE OF THE FAR EAST Angus Hamilton

JAPAN

Arthur Diósy and Max von Brandt

SIBERIA

Dr. E. J. Dillon and other writers

CHINA

Sir Robert K. Douglas, W. R. Carles, C.M.G.,
and other writers

KOREA

Angus Hamilton

AUSTRALIA & OCEANIA

Hon. Bernhard R. Wise and Professor Weule

MALAYSIA

Basil Thomson and other writers

INFLUENCE OF THE PACIFIC OCEAN IN HISTORY

For full contents and page numbers see Index





THE FAR EAST DIVISION OF THE HARMSWORTH HISTORY OF THE WORLD

This History begins with the East and comes westward round the world. Japan is therefore the first country to come into its survey, and from Japan we travel to Siberia, which, though extending far west, must be treated as one. After Siberia come China and Korea; and Australia, Oceania, and Malaysia all come into the "Far East" when thus treated geographically. The whole of the white portion of this map is treated in the Grand Division which now opens.

LANDS & PEOPLES



OF THE FAR EAST

THE INTEREST AND IMPORTANCE OF THE FAR EAST

BY ANGUS HAMILTON

THE influence of environment upon a people is seldom shown more prominently than in the high degree of civilisation attained by the early Chinese.

Although the records are shrouded in mystery and marred by discrepancies, a consensus of scientific opinion traces the origin of the Chinese to a nomad tribe who, setting out from the shores of the Caspian, continued to wander until it found a home on the banks of the Yellow River and in the plains of Shansi. Under the influence of these immigrants, the rude manners of the aboriginals gave way to conditions in which a knowledge of the smelting of iron and the resources of agriculture was acquired. In the upward process of development, the weaving of flax into garments and the spinning of silk from cocoons followed; then, with primeval chaos reduced to order and the faculties quickened by habits of industry, the beginnings of government were made in the separation of the tribes from one another under their own leaders.

While conditions of a settled existence were in course of attainment within the region which is now known as China Proper, the spectacle of a prosperous civilisation, reacting upon the uncouth instincts of tribes dwelling among the grassy uplands of Mongolia and the plains of Manchuria or amid the ice-clad fastnesses of the mountains and forest-strewn valleys of the farthest north, was presently to be responsible for the rise of predatory

racés, who, in the zenith of their strength, regarded the teeming cities of the south as lawful prizes. While the northern heights of Asia were producing a race that was to leave an indelible impression on the whole of the Asiatic Continent, the evolution of a no less specific type was proceeding in the islands off the coast. Carried by a wave of migration from India, which lapped the coast of Malaysia, Indo-China and Polynesia, and mingled in the islands of the Yellow Sea with a stream from New Guinea so that separate ethnographic identities were lost, were tribes who looked to the ocean for their existence much as the earlier Chinese relied upon the proceeds of their husbandry and the northern nomads upon their flocks.

Glancing at the people living amid the plains, the uplands, and the islands, it will be seen that an irresistible force was enveloping the several races, moulding their instincts and idiosyncrasies in accord with the nature of their environment. Thus, while the Chinese, under the incentive of a knowledge of arts and crafts, had already produced, in 2356 B.C., a system of civilisation destined to endure to our time, the nomads and the islanders, unqualified by knowledge and controlled by climate, were hardly removed from a state of savagery a few centuries before the Christian era.

If the passage of 4,000 years has affected the Chinese no more than the gliding of an hour, the existence of this

great impassive people has not been without its effect upon the nations of Europe as upon the races of the Farthest East.

A point of ancient contact between Christendom and the world of Confucius, reflecting, in contemporary Japan today the more permanent qualities of its teaching, China has stirred the spirits of

**Eternal
Mystery
of China** the adventurous in all ages by its singular graces of refinement, its hidden wealth and the exquisiteness of its artistic perceptions. Arousing the curiosity of the Arab traders as early as the eighth century, it was known to the ancients, if they journeyed by the Southern Sea, as the kingdom of Sin Chin. Sing, or China, in corruption, perhaps, of the word Tzin—under which dynasty occurred, in 250 B.C., the fusion of several petty kingdoms into an organic empire, or by the name of Seres if, traversing the longitude of Asia, they came by the overland route. Known to the Middle Ages by the name of Cathay—corrupted from Kitai, the name by which China is still described by Russia and by the races of Central Asia, but which itself sprang from the Khlutans, the first of the northern dynasties—it represented to European commerce of the thirteenth century the embodiment of wealth, romance, and mystery; much as its position, maintained unchanged through long centuries, had made it the actual repository of the records of Central, as well as Southern, Asia.

Contemporary with the early Egyptians, the Assyrians, and the Hebrews, and comprising an empire that in 241 B.C. represented as nearly as possible the present limits of the Eighteen Provinces, the Middle Kingdom has been affected by the great upheavals of the Western world as little as she herself has troubled to impress her methods and manner of government upon the aboriginal races beyond her borders. Indeed, filled with

**Korea, the
Middle
Kingdom** a lofty disdain of the outer barbarians, it was not until the chance migration to Korea of some five thousand Chinese under Ki-tze, in 1122 B.C., that the ethical, social, and political systems in vogue in China were carried further afield. Once transplanted, however, the aboriginal life of the cave-dwellers of the peninsula gave way before the superior culture of Ki-tze's followers, and within the course of the succeeding thousand years a cluster

of independent states, fashioned upon the parental model, was firmly established.

Although in the centuries just before the Christian era there was a constant interchange of communications with these states of the Eastern Peninsula, the classic conservatism of the Middle Kingdom was unabated by any expression of curiosity or interest in the welfare of the unknown islands. Yet the islanders, confronted with a struggle for existence, had risked the perils of many voyages to the neighbouring coasts, spreading wonderful stories of their own land and returning with ample evidences of the power and importance of the Korean kingdom. Unconscious of this intercourse, but by reason of it, China, the tutor of Korea, became through the agency of her pupil a determining factor in the upward progression of the islanders when, between 200 B.C. and 215 B.C., in consequence of dynastic difficulties, a steady stream of inhabitants from the peninsula passed from the Land of Morning Radiance eastwards with the intention of settling on the coasts of Japan, with whose inhabitants, in fact, they at once merged.

Though at the other end of the pole of human endeavour in comparison with the Chinese, and familiar only with the elemental accessories to life the islanders, under the influence of this alien strain,

**Japan at
the Dawn of
Our Era** at the dawn of our era had emerged from a state of tribal control to the recognition of the authority of a single and supreme ruler. Two centuries later Japanese arms were strong enough to invade Korea, where several victories were gained; but even then the Middle Kingdom maintained no communication with the islands of the Yellow Sea, and was more or less indifferent to the rise of over-sea relations between her vassal and the mariners from the East. It is possible to trace to this obliquity in the political vision of the Celestial Empire of the day much of the subsequent havoc that the self-same race were to inflict upon the coasts of Asia. Impressed with no consideration for the interests of the mainland, and troubled by no sense of material responsibility, Japanese corsairs harried the Chinese and Korean coasts unmercifully, finding in the occupation an outlet for that primitive but inherited instinct for aggression that stimulates the race to-day.

Disturbed less by the appearance of an island Power than by a confederacy of barbarian clans that, by 1000 A.D., had

THE INTEREST AND IMPORTANCE OF THE FAR EAST

exerted a mastery over Mongolia, Tartary, and Manchuria, and a century later served as a menace to the safety of the dynasty itself, the Celestial Empire was beset on two sides by enemies who were attracted by the prosperity of its people. Unmindful to a great degree of the dangers which were accumulating, an instinct for and an interest in trade, confirmed by the revelation of the self-supporting character of an empire that reached to Cochín-China in one direction and the Pamirs in another, prompted the Chinese to neglect the arts of war in their preference for the triumphs of peace.

Characterised by a capacity for infinite pains, and possessed of a complete understanding of the varied resources of agriculture, the Chinese insensibly pursued a path leading always in a contrary direction to those marked out by Nature for the islanders, as for the fierce nomads of the steppe. Thus innately addicted to habits of peace, centuries upon centuries of undisturbed prosperity chastened natures that were never very warlike; whereas the exact inversion of this existence propelled those hordes of Tartars, Huns, Turks,

Khitans, Kins, Mongols, and Manchus to leave the Far North in a disfiguring passage through Asia, and bade the islanders release their sails in expeditions against Korea. It was not enough for the founder of the Tzin dynasty to fortify his northern frontiers by the construction of the Great Wall, or for that great warrior Panchow to drive the Huns before him to the Oxus itself, or for the rulers in the long period of disunion which unites the fall of the Han dynasty to the rise of the Sung to compromise with the leaders of successive rushes of barbarian horsemen by matrimonial alliances with their families. The cause lay in the foundations of the race itself. Yet, such was the insidious character of the land against which these mounted hordes so often flung themselves that, although the imminence of attack ultimately became a thing with which the Government of China was wont to conjure the peaceful, well-contented lower classes and the luxury-loving upper classes, the effect of each invasion was dissipated so soon as the invaders experienced the subtle blandishments of Chinese civilisation.

Presented with remarkable clearness, we have an array of devastating invasions, the one following the other in rapid

succession and occasionally assuming such dimensions that the operations riveted the attention of Europe upon the little-known lands of Asia, which in most instances required only the passage of a few centuries for the minutest vestige to be obliterated. Thus the Kins, who left no trace, dis-

placed the Khitans, equally irrecoverable, and were in turn dispossessed by the Mongols, whose wide dominion embraced so much of the earth's surface that in 1227 A.D. the whole of High Asia, from the Caspian to Korea, and from the Indus to the Yellow Sea, recognised its sway—always excepting the strong but still despised sea-state of Japan, whose lusty inhabitants threw back the allied hosts of China, Korea, and the Mongol monarch in 1274 and 1281.

Yet if the Mongols, in an effort to wreak their vengeance on the Chinese, razed to the ground the cities of the vanquished so that their horsemen could ride over their deserted sites without stumbling, none the less they earned the acclamations of posterity by the facilities that the Mongol domination of Central Asia offered to communications between the West and Cathay. Marco Polo was not alone in his knowledge of the Court of the Great Khan, although doubtless he was the first to visit it. But this liberty of intercourse, existing only by the land route to Asia, was measured solely by the duration of the Mongol rule, freedom of action along the high-road from West to East stopped prematurely when the sway of Islam settled once again over Central Asia. Two centuries elapsed before, under the banners of the Manchus, bold horsemen of the North, in 1644, flashed once again through the plains of China, imposing, by a change of costume and of coiffure, perhaps the most striking effect of any that has followed in the train of these invasions.

But if the exclusiveness of the Moham-
medan conquerors closed the route to
Cathay so effectually that for
two hundred years nothing
more was heard of the country,
Columbus, Cabot and others
set themselves the task of opening up
communications by water. But it was
not Cathay that they reached. That was
left to the Portuguese Raphael Perestralc
to accomplish by sailing, in 1511, from
Malacca to Canton, and thus winning
the coveted distinction of first approaching

raids on
the Chinese

Swift-moving
History in Little
Known Lands

Opening
the Gates of
the East

China by sea. Fifty years later (1560) the same race succeeded in obtaining a settlement at Macao, while the Spaniards gazed with longing eyes from their strongholds in the Philippine Islands upon the rich junks on the China seas. Such was the effect of these trading visits from the West that the Chinese in their turn

**Lifting
the Veil
in Japan**

were emboldened to visit for themselves these outlying centres of Western traffic. But it was more usually vessels from Japan that were seen, for the Chinese were still without any special appetite for Western trade. With the islanders, on the other hand, a love of barter, acting on the native instincts of a maritime people caused them to traverse these more distant waters, although occasionally the scantiness of the resources in their own country moved them, so that they were propelled as much by stern necessity as by the lust of war and loot or a passion for trade. At first Polynesia, then Malaysia and India were visited. Again, trips were made to the remote coasts of Mexico. Still later, a colony founded at Goa became the centre of an important trading connection throughout the Indian hemisphere. In these voyages we see the attractive influence exercised by the Pacific and the Indian Oceans on an island people, who, fitted by temperament no less than by position played in Eastern waters the rôle filled by the Elizabethan explorers on the coasts of the New World.

As yet the distinctive call of the East had been heard only along the byways of Turkestan, and even those who had responded had ventured no further than the provinces of Cathay. Thus the isles of the Yellow Sea were to the Western mariner at the dawn of the sixteenth century as much a terra incognita as the Arctic and Antarctic regions are to the sailor of to-day. The spectacle of Japanese junks sailing gaily across the heaving waters of the Spanish Main and rounding the heel of India aroused the interest of the Western traders, who at once embarked for the fortunate lands of the East, arranging relations there even before they had been welcomed by the Chinese.

With the arrival of Portuguese traders off Japan in 1542, a curtain was raised which was never quite to descend. In the interval a commercial entrepôt was established on the island of Hirado, and

an intercourse set afoot that encouraged a visit from a Spanish squadron towards the close of the sixteenth century. This visit was returned in 1602 by the despatch of a ceremonial embassy to the Governor-General of the Philippines.

Throughout the first half of that century Japan continued to attract the adventurers, and the Dutch now followed in the wake of the Portuguese and Spanish ships. The reception of the bold spirits was unequal, and in 1624 all foreigners except the Dutch and the English were banished. By 1641 no traders were allowed but Dutch, who, in spite of being restricted to the island of Deshima, enjoyed a monopoly of the trade with Japan until 1867. In the meantime, abroad, rumours of the untold wealth of Asia had brought the Indies, together with Cathay and Japan into distinct prominence. Under the Chinese Emperor Kien-Lung, whose reign of sixty years, 1735-1795, was remarkable for its conquests and successful administration commercial intercourse with the West was regularised, and the founding of recognised trading settlements on the

**Untold
Wealth
of Asia**

China coast ended the era of futile attempts to open trade relations with this exclusive people. From these early trading stations have sprung the several commercial capitals that now grace the China coast. Hong Kong, Canton, Shanghai, Tientsin, and Newchang are the links existing to-day between the magnificence of the merchant princes and the sway of the "John Company." Of course conditions are now much altered, yet the memories of the past find a very splendid setting in the size, dignity, and importance of the modern treaty ports. Although the Far East was already manifesting its powers of holding the attention of the civilised world, the centres of interest there were concerned for many years solely with the kingdoms of China and Japan.

Australasia was a great unknown when the high latitudes of Asia were the fount of many conquering races. Obviously, therefore, the magnet of acquisitiveness pointed to the value of investigating the bleak northern steppes. Once started, the Pacific and the Amur were reached within eighty years under the impetus of an unrelenting progress which swept from west to east across the regions of



CALM IN THE FAR EAST. THE SETTING OF THE SUN IN THE MONGOLIAN DESERT

North Asia. Begun at the instigation of Stroganoff, who pushed the hesitating footsteps of Yermak across the Urals in 1580, by 1584 this gallant freebooter was offering to Ivan IV. with no uncertain voice the wide dominions of Siberia as the price of pardon. Khan after khan was unseated, tribe after tribe dispossessed,

**China on
the Western
Horizon**

for neither Tartar nor Turk, Buriat nor Tunguse, could offer effective resistance to the Cossacks from the Don. In the end this all-conquering advance was stayed by the Chinese, who, in the treaty of Nertchinsk, 1689, contracted their first formal convention with a foreign Power. For nearly two centuries Russia faithfully observed the terms of this engagement, apprehensive of endangering the Kiachta trade if she continued her encroachments upon Manchu territory. By this action the trade of China, which has now made the problem of the Far East of dominating importance, became of more than passing interest to a Western Government. As generations passed, however, the advance of Russia, to the Pacific in one direction, and in search of a warm-water harbour in another, was resumed. First Eastern Siberia and then Northern Manchuria were added to her Asiatic satrapy, and the Amur ceased to be the containing line. Ultimately her frontier rested on the ocean to the north, the east, and the south; Vladivostok, Port Arthur, Harbin, and Mukden becoming the centres from which her Far Eastern dominions were administered.

The spirit of adventure, now inspiring all ranks of society as well as most of the civilised races of the world, was by no means satisfied by territorial conquest. The wide dominions of the sea, as yet untraced and all unknown, embraced an empire which appealed as strikingly to the sympathies of geographers as did the prospects of Far Eastern trade to the feelings of the East India

**The English
in
Australia**

merchants. Much the same ceaseless quest carried the Cossack Dejneff, in 1648, round the north-eastern extremity of Asia; Torres, a Spaniard commissioned by the Spanish Government of Peru, in 1606 negotiated the strait between New Guinea and the mainland; and various Dutch expeditions in 1606, 1616, 1618, 1627 and 1642 endured the dangers of the reef-bound coasts. But it was not until 1688

that the English first made their appearance on the Australian coast. In some measure the situation was awaiting the man. The voyages of Captain Cook (1769-1777) took up the work of geographical exploration in the Southern Hemisphere in a style quite befitting the records already elsewhere accomplished.

If between the continent of Australia and the coasts of China to-day there is only a commercial connection, it must not be forgotten that Australia is closely identified with the Polynesian races, who in turn are related to the early Japanese. New Zealand, Australia, New Caledonia, and New Guinea, as parts of one and the same continent, which now in many places has disappeared beneath the sea, present an ethnographic study of unusual importance and interest. In few other parts of the world is so great an ethnographic variation imposed upon a single connecting racial family as in the island divisions of the South Seas—Australasia, Polynesia, Micronesia, and Melanesia. It is by the existence of this underlying relationship that the Indo-Pacific races,

**Pacific and
the Destinies
of Peoples**

whatever their specific origin, undoubtedly link up two hemispheres which organically are widely separated. By the abruptly disintegrated character of existing racial location, however, it is possible to read the impression made by the Pacific Ocean on the history of the world. If oceanic influences are represented in other ways to-day, and tribal migrations in a body are occurrences of the past, the necessities of the age still make such heavy demands on what is, after all, the immemorial highway of mankind that the Pacific can still be said to mould the destinies of races to-day as easily as it has obliterated them in the past.

Turning to Asia, although the Empires of Russia in Siberia and of China have worked out their destinies independently of the Pacific, remaining unaffected by it more than all other Eastern states, the part that the Pacific has played in the development of Asia since the eighteenth century cannot go unnoticed. Japan, in particular, has profited by the readiness of communication that the ocean provides to rise above prejudices which are usually inseparable from an island people and are pre-eminently to be expected among Asiatics. In China the absence of any prominent dependence on

THE INTEREST AND IMPORTANCE OF THE FAR EAST

the either for food or means of transport, has produced in very sinister form an aversion against the West. None the less, under pressure from the Occident, and without regarding the example set by Japan, the Celestial Empire has permitted much commercial encroachment. Succeeding the galleons of the buccaneers have come the stately traders of the merchant princes of Europe and America, and these in turn have given place to the steamers of industrial trusts, exacting as large a tribute as the earliest marauders. While the consequences of industrial expansion among Oriental people have made the Pacific the focus of much restless energy, Japan, now as great a Power on land as formerly she was, and is, at sea has developed an intelligence that has made her pre-eminent among the trading nations of the East. Undeterred by exertion, unmoved by expenditure, Japan has displaced the carrying trade of the Pacific by her fearless invasion of Western markets. Throughout the isles of the Southern Seas, and up and down the face of the Pacific slope, the islanders have swarmed, filling the lands of their passage with unaccustomed energy.

**What will
Happen
To-morrow?**

Looking back, then, at the conditions of Asia in the eighteenth and nineteenth centuries, and comparing them with those existing to-day, it will be noticed that a wide gulf still separates Japan from China in the twentieth century as it formerly separated China from the rest of the Far East. On the one side there is China, now emerging from revolution; on the other there is Japan, voicing the regeneration of Asia with raucous tones.

Meanwhile the vast interests of the Occident in the Orient are united with either power by frequent political intercourse and a traffic which has given to the Pacific priority of place in the battle for commercial supremacy. Yet while China is commercially independent of the West, and Japan dependent upon it, all branches of foreign industry cannot but view with alarm the increasing aggressiveness of the spirit of independence now inspiring Asia at the prompting of Japan. Obviously these signs are the indication of an approaching cleavage between East and West, which, when fully attained, will bear witness to the complete severance of the shackles hitherto enthralling Asia to the interests and purposes of the West.

It must not be forgotten that Japan already has achieved her complete regeneration. Thirty years hence China, no doubt, will have followed suit, when a federacy of the Far Eastern Powers may become an accomplished fact. Even at this moment such a union is possible, and its realisation would

**China
Thirty years
Hence** impose upon all European Governments the immediate revision of their Asiatic policies.

At this time such a combination is hampered only by the unwillingness of China to accept the suggestions of Japan in anything affecting the policy of Asia, although, in spite of this objection, active reforming influences are gradually effecting important changes throughout the Chinese Empire. For the moment, therefore, Japan is content to tread alone the path she has marked out, encouraging her subjects by example to exploit Asia for the Asiatics, and to secure recognition of the doctrine of equality between the white and Asiatic races.

If the full significance of this movement is not yet discernible, there is enough evidence to show that the problem will rank among the greatest that the politics of the twentieth century can disclose. Not only one part of the civilised globe will be affected by the rise of a dominant Asia, for the whole world will be confronted equally with the necessity of resisting whatever indications may appear. It is difficult to devise an arrangement short of total exclusion that does not admit an annual influx of a large number of Japanese, Chinese, Korean, or Indian immigrants into the lands affected by this invasion, it is at least tolerably certain that if the existing flow of Asiatics across the Pacific to America and Australasia continues unabated for a further decade, the areas now menaced will be inhabited by a white minority.

It appears evident that the continuation of the Far East under existing conditions is doubtful, if not impossible, in view of the awakening of Asia and the visible prejudices that Western democracy entertains against the Asiatic. Yet if the clash of conflicting interests ultimately precipitates a struggle between the two great racial divisions of the world, there can be no doubt that the moral teachings of humanity will be discredited.

ANGUS HAMILTON

GREAT DATES IN THE HISTORY OF JAPAN

To 500 A.D.		1800-1867	
B.C.		A.D.	
660	Supposed foundation of the Japanese Empire by Jimmu	1804	Russia attempts unsuccessfully to open relations with Japan
A.D.		1818	Captain Gordon at Yedo Bay
3	Emperor Sumu flourished Abolition of the practice of burying retainers alive on the master's death	1844	Holland makes proposals for extension of trade
59	Reputed Korean immigration	1848	Visit of American and French warships to Japanese waters
125	Legendary hero Yamato Dake flourished	1853	Commodore Perry in Yedo Bay
202	Reputed conquests in Korea by Empress Jingō Kegō	1854	First Japanese Treaty with a Western Power (U.S.A.) in March First Treaty with Great Britain in October
397	Probable introduction of Chinese civilisation, through Korea	1855	Russian Treaty
500 1000		1856	Dutch Treaty
552	Introduction of Buddhism	1859	Readmission of Christian missionaries
645	The Taikwa Laws of Kotoku	1861	Attack on British Legation
675	Encouragement of Buddhism by Temmu	1862	Murder of Mr. Richardson
689	The Laws reduced to a written code		Japanese Embassy to the Treaty Powers
750	Development of the Samurai class	1863	Bombardment of Kago-shima by British
782	Emperor Kwammu	1864	Bombardment of Shimonoseki by international squadron
800	Union of Shinto with Buddhism by Kōbō Daishi		Contest and reconciliation of the two great clans (Sats-chō)
889	High offices become hereditary in the Fujiwara family	1866	Kei-ki, last Shōgun
1000 1500			New Conventions with Western Powers
1155	Wars of the Taira and Minamoto clans	1867	Accession of Mutsu-hito as Mikado
1186	Victory of the Minamoto		Appointment of Europeans, French military and British naval instructors
1192	The Minamoto Shogunate established Japanese feudal system		Resignation of Shōgun Kei-ki
1220	Supremacy of the Hojo family	1868 1907	
1275	Attempt of Kublai Khan to invade Japan	1868	Restoration of imperial power
1281	Destruction of the Chinese (Mongol) Armada	1869	The Emperor takes up residence at Yedo, re-named Tokio Emperor's "chatter" oath
1333	Ashikaga revolt and overthrow of the Hojo		The Danmyō surrender feudal rights
1337	Rival Mikados of the North and South for fifty-five years	1871	Feudalism abolished
1500 1800		1872	Establishment of religious toleration
1543	First appearance of Europeans (Portuguese) in Japan	1873	Adoption of Gregorian Calendar Universal Military Service
1549	Francis Xavier attempts to introduce Christianity	1874	Saga rebellion Formosan expedition
1574	Overthrow of Ashikaga by Nobunaga	1875	Saghalin exchanged for Kuriles
1581	Rapid development of Christianity	1876	Korean Treaty
1582	Death of Nobunaga Supremacy of his general Hideyoshi (Toku Sama)	1877	Revolt and death of Sugo
1583	Envoys sent from feudal lords to the Pope	1879	Annexation of Riu-Kiu Islands
1592	Hideyoshi's invasion of Korea	1889	Promulgation of the Constitution. Establishment of local self-government.
1598	Death of Hideyoshi Accession to power of Iyeyasu		Anti-foreign reaction
1606	Prohibition of Christianity	1890	First Imperial Parliament New civil and commercial codes
1615	Restoration of Minamoto Shogunate	1894	War with China
1617	Foreign trade limited to two ports	1895	Victory over China Formosa annexed
1621	Japanese prohibited from foreign travel	1897	Revised customs tariff. Gold standard
1624	Decree of expulsion against all foreigners except Dutch and Chinese		Freedom of Press and public meetings
1637	Peasant and Christian revolt	1899	New Treaties on terms of equality. Opening of the whole country
1641	Dutch and Chinese restricted to Nagasaki	1900	Expedition against Boxers in China
1694	Development of trade-guilds	1902	Anglo-Japanese agreement
1792	Russian squadron visits Japanese coast	1904	War with Russia
		1905	Victory over Russia. Japan obtains Port Arthur, S. Saghalin, control of S. Manchuria, and protectorate of Korea
			Anglo-Japanese alliance
		1907	Franco Japanese Agreement
			Russo-Japanese Convention
		1910	Korea annexed
		1911	Anglo-Japanese Agreement



JAPAN

THE COUNTRY AND THE PEOPLE

BY ARTHUR DIÓSY

THE EMPIRE OF THE EASTERN SEAS

ASIA'S furthest outpost towards the vast waters of the Pacific Ocean, a long, narrow chain of rocky, volcanic islands, extends north-east to south-west along the eastern coast of the mainland, separated from it by the Sea of Japan and the China Seas. A glance at the map shows this long string of more than three thousand islands and islets, stretching from $51^{\circ} 5'$, the latitude of Shumo-shu, the most northern of the Kurile group of islands, down to $21^{\circ} 48'$, the latitude of the South Cape of Formosa, a total length of nearly thirty degrees.

Length and Breadth of Great Japan

Its component parts extend from $157^{\circ} 10'$ east longitude, at Shumo-shu, as far westwards as $119^{\circ} 20'$, the position of the extreme western islets of the Pescadores, or Hokoto, archipelago, a distance of nearly thirty-eight degrees, the total breadth of the Empire of Dai Nippon - Great Japan.

The enormous length of the island empire, the configuration of which is likened by the Japanese to the slender body of a dragon-fly, provides a great variety of climate, from the Arctic rigour of the Kurile Islands and the Siberian climate, with its long and terrible winter and its short but fierce summer, obtaining in the larger northern islands, to the sweltering, steamy heat of Formosa, the tropic of Cancer passing through that island and through the Pescadores. These

extreme temperatures apart—and they prevail only at the ends of the empire—Japan possesses a temperate climate, similar to that of the northern shores of the Mediterranean, but colder in winter and much damper, the excessive humidity causing both heat and cold to be very trying, though never dangerous. The rainfall is especially heavy in June and in September, but no month is entirely without rain. The hottest period of the year is called *dō-yō*, corresponding to our "dog-days," and follows the rainy season of June and early July.

Japan owes its great humidity, the consequent fertility of such parts of its surface as are cultivable—about 84·3 per cent. of the whole area of Japan proper is too rocky to yield food for man—and the luxuriant verdure that clothes the lower slopes of its wooded hills, to its insular position, and, chiefly, to two great factors, a current and a wind. The great warm current known as the Kuro-shio, the Black Brine, or Black Tide, flowing from the tropical region between the Philippines and Formosa, raises the temperature of the east coast, and, where it is in part deflected by contact with the southern coast of Kii-shū, also of the west coast, acting in the same beneficent manner as the Gulf Stream of the Atlantic. The wind that

What Japan Owes to its Position



A GLIMPSE OF THE INLAND SEA THE LOVELIEST SHEET OF WATER IN JAPAN
Studded with hundreds of islands every part of the Inland Sea of Japan stretching 210 miles in length and widening once to 40 miles offers an enchanting prospect. The islands occur often in clusters giving the appearance of lakes.

affects the Japanese climate most strongly is the north-east monsoon tempered by the action of the dark warm ocean current.

The geographical position of Japan has had great influence on the history of its people and clearly indicates the supremely important part the empire is destined to play in the future development of the Far East. Its insular character has preserved it from invasion it is the proud and legitimate boast of the Japanese that no foe has within historical times trodden Japanese soil for more than a few hours—and whilst it rendered possible the seclusion in which the nation lived for more than two centuries developing, undisturbed a high civilisation of its own, the basis of many of the qualities displayed by the Japanese in our day, it has been, in recent times, the cause of Japan's real might in the world—her sea-power, naval and commercial.

The map shows the four principal islands of Japan Proper. HON-SHU, or

Hon-do—Principal Circuit—the largest island of Japan commonly called Nippon really the name of the whole empire means, Sun on in equivalent to Sunrise Land. KIU-SHU or Nine Provinces. SHI-KOKU or Four States and the great northern island of Yezo the second in size officially termed Hokkaido—North Sea Circuit.

The four islands extend opposite the mainland from the coast of the Russian Maritime Province on the north-west down to the southern extremity of the Korean peninsula, on the south-west. North of Yezo facing the mouth of the great River Amur, the long narrow island of Saghalien Karafuto, in Japanese—belongs partly to Russia, partly to Japan, its southern districts up to the fiftieth degree of latitude being ceded to the victors by Article IX of the Treaty of Portsmouth (1905). Separating these islands, important channels afford communication between the Sea of Japan and



Keystone View C.

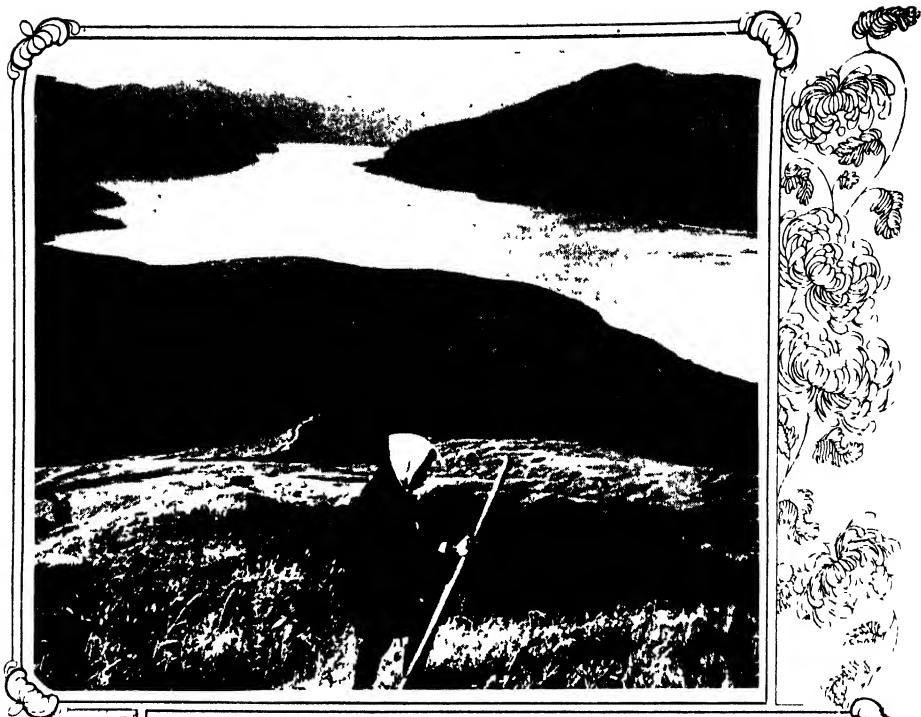
A CRATER WITH EIGHTY VILLAGES, IN WHICH TWENTY THOUSAND PEOPLE LIVE. Twenty thousand people live in eighty villages in the outer crater of Aso-san, probably the largest crater on earth, competing, says Professor Milne, with some of the great craters of the moon. The crater of Aso-san is from 10 to 14 miles across, and its wall is everywhere 2,000 feet high, the highest peak being Taka-dake, 5,630 feet.

the Pacific. The Gulf of Tartary divides Saghalin from the mainland, whilst the Strait of La Pérouse, or Strait of Tsugaru, separates the island from Yezo. The Straits of Korea, between that empire, now under the protectorate of Japan, and the main island, Hon-shū, or Nippon, are the way of communication joining the Sea of Japan and the eastern part of the China Sea, the straits being divided into three channels by the island of Iki and by those of Tsu-shima, a name rendered for ever glorious by Togo's great victory on May 27th, 1905. The various straits are sufficiently narrow to be easily closed to an enemy by Japan's splendid fleet.

Although Japan has remained immune from invasion throughout historical time, its proximity to the mainland, and especially to the Korean peninsula, led, in pre-historic ages, to its receiving from the continent an influx of immigrants who

gradually conquered the insular natives, and whose descendants probably form the main stock of the present Japanese race. It was this proximity that brought the civilisation of China into Japan, in the first instance through Korea: the same route was followed by another mighty invasion of foreign thought, the introduction of Buddhism.

No country has been better fashioned by Nature for the acquirement of sea-power than the Island Empire of the Rising Sun. Its enormous extent of coastline, with countless indentations, especially numerous on the south-eastern coasts of Hon-shū, Shi-koku, and Kiū-shū, its many excellent harbours, naturally fortified by reason of the narrow entrances to the gulfs in which they are situated—for example Nagasaki, in Kiū-shū, the nava stations at Sasebo, in the same island Kure, in the Inland Sea, and Yokosuka, near Tōkio Bay—and, above all, th



Keystone View Co.

HAKONÉ LAKE AND THE GATEWAY TO THE INARI TEMPLE IN KIOTO
 Hakoné Lake, the top picture, is a delightful summer resort. The bottom picture, the avenue of Torii (portals), forming the entrance to a Shinto Temple at Kioto, is a wonderful sight. There are over 400 Torii, arranged in two colonnades.



Keystone View Co.

A GLIMPSE OF THE BUSY NAGOYA CANAL AND OF THE PARK AT KUMAMOTO
 Nagoya is one of the great manufacturing cities of Japan, and a busy canal links the city with the port of Yokkaichi. The park of Suizenji, in Kumamoto, is a beautiful example of Japanese landscape gardening.

excellence of its seafaring population, supply the elements that give Japan the mastery in Far Eastern waters.

In the thousands of hamlets nestling in the bays, large and small, and creeks of the Japanese islands, dwells a hardy race of fishermen, inured to peril and fatigue, men of brawny strength and indomitable pluck, frugal and enduring, as fine material for the manning of warships and trading craft as the world has ever known.

Seafaring Qualities of Japanese

The persistence of those seafaring qualities which the Japanese owe chiefly to the natural advantages of their island home—partly, no doubt, to a strain of the blood of Malay sea-rovers, perhaps also of Polynesian canoe-men—is a remarkable phenomenon. In olden times they were bold seafarers, roaming as far as the Philippines and the coast of Indo-China. The waters of Formosa and of Siam were the scene of their practical exploits, for, like all nations destined to be great at sea, they passed through a period when the spirit of adventure, as much as the lust for spoil, made them into daring sea-robbers.

But, with the closing of Japan to foreign intercourse save on a strictly limited scale—early in the seventeenth century, came the enactment of laws devised to prevent the Japanese from visiting foreign parts: the tonnage and build of ships were fixed by these decrees in such a manner that only fishing and coasting trips were thenceforward possible. This prohibition lasted for two centuries and a half; yet on its removal, the germ of the seafaring qualities, supposed to have died out, was found to have been only in a state of suspended animation; it revived with surprising rapidity. In less than a quarter of a century it produced a naval *personnel* capable of manning a highly efficient fleet of thirty-three sea-going fighting-ships; in ten years more the amazed world recognised Japan's Navy as the triumphant victor in the greatest battle since Trafalgar, and coupled Admiral Togo's name with that of Nelson.

The Sea as Japan's Friend

The sea has, indeed, ever been Japan's friend; to this day it supports a large number of the population, and, in a sense, it may be said to keep the whole nation alive, as the fish that teem in Japanese waters supply a considerable part of the people's food. Every marine product available as nutriment is utilised, even

seaweed of various kinds being largely used as food. Fishing seems to have been practised from the earliest times; it is probably in recognition of its antiquity and national importance that the Japanese of our day still affix to any gift a strip of dried seaweed, passed through a piece of paper peculiarly folded, the idea they thus symbolise being, it is said: "This is but a trumpery present, but it comes from a cheerful giver; be pleased to take it as it is meant. Remember our forefathers were poor fisherfolk; this strip of seaweed is to remind you that poverty is no crime."

There are many other customs connected with the harvest of the sea, and innumerable legends and folk-tales wherein the chief part is played by some marine spirit or by a visitor—derty or mortal—to the mysterious realms of the deep. And deep it is, for, off the eastern coast of Northern Japan, the sea-bed falls abruptly to a depression—the famous Tuscara Deep, called after the United States warship of that name—of 4,655 fathoms, nearly 28,000 ft., or more than five miles, probably the deepest sea-bed in the world.

Japan's Beautiful Scenery

The encircling sea forms an important part of most of the beautiful pictures the scenery of Japan offers to the delighted eye. Whether the waves dash tumultuously against the precipitous rocks of the south-eastern side of the main islands, especially of Shi-koku and Kiū-shū; whether the waters dance in the sunshine in the countless bays and creeks of those coasts where the frequency of the shelter afforded to fishing-craft led to an earlier and more dense settlement than on the north-west coast of Hon-shū; whether the far-famed Inland Sea shmes like a mirror under the moonbeams, or the Sea of Japan tosses its grey billows or spreads a sullen expanse under the pall of fog caused by the meeting of warm and cold currents—in all its moods the ocean forms part of nearly all the grandest scenery of Japan.

The "Three Views," known to every Japanese man, woman and child, for they are portrayed in countless pictorial representations, are sea-scapes. The 808 islets of Matsu-shima, with the thousand trees from which the group derives its name of Pine Islands, are the glory of the province of Sen-dai, in Northern Hon-shū; the hoary tori-i, or gateway, of the great Shiū-tō temple at the sacred island

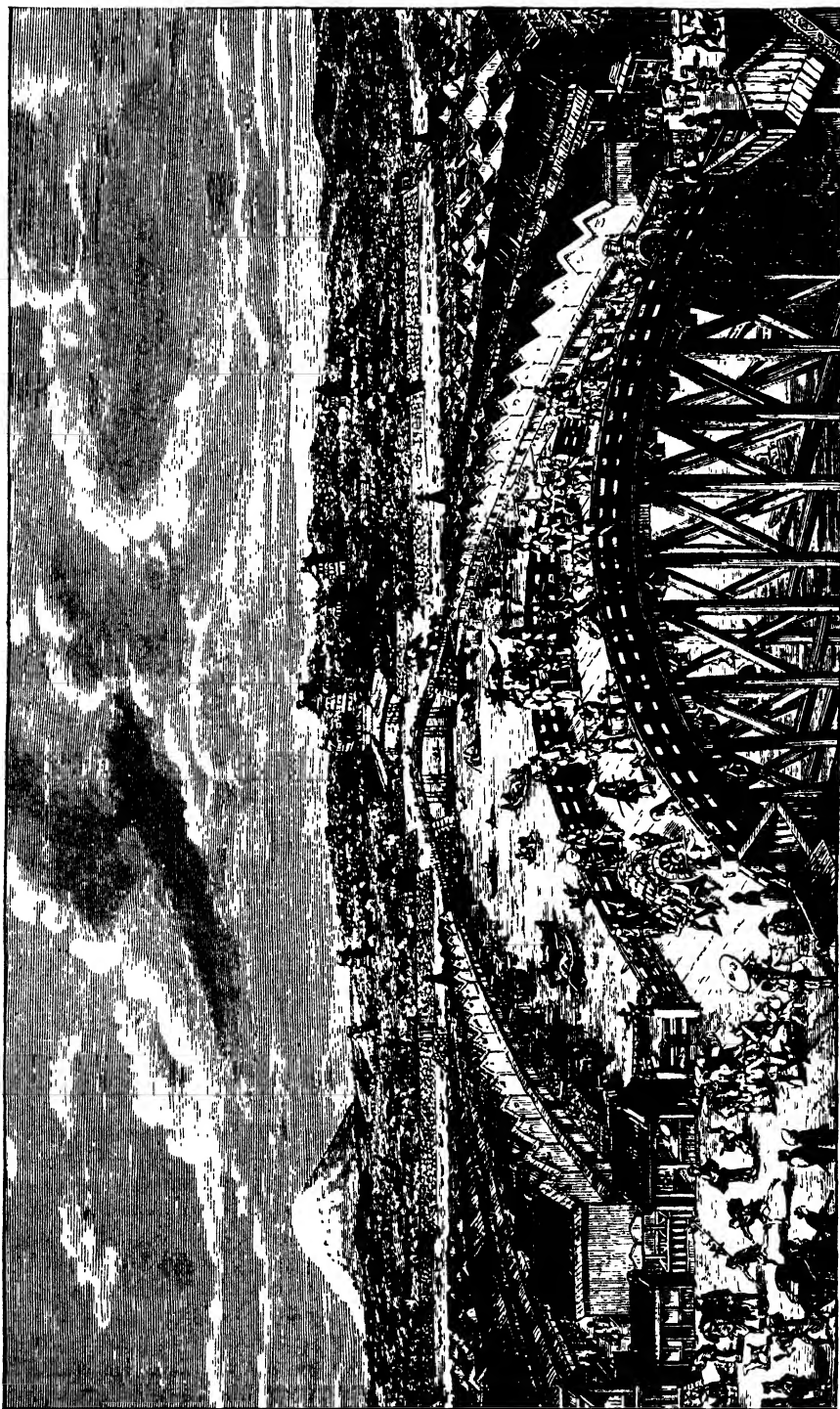


SCENES IN JAPAN AFTER AN EARTHQUAKE

There is at least one shock of earthquake every day in Japan; there are 500 shocks in a year. As late as 1891 an earthquake wrecked two populous towns and destroyed two smaller ones. These photographs show the havoc of such earthquakes:



YOKOHAMA THE TOWN AND HARBOUR IN THE EARLY DAYS OF THE GREAT CHANGE



OLD TOKIO THE CITY OF YEDO, SEAT OF THE GOVERNMENT OF THE SHOGUNS FOR HUNDREDS OF YEARS
The "Japan Bridge," one of the striking features of the capital of Old Japan, was regarded as the centre of the empire, and from it all distances were measured

HARMSWORTH HISTORY OF THE WORLD

of Miya-jima, or Itsuku-shima—so holy that no birth nor death may take place on the island, and no dog is allowed there—stands firmly amidst the very waves of the Inland Sea; Ama-no Hashidatē, the "Sacred Bridge," stretches its slender two-mile length of sandy spit, only 100 ft. broad—crowned, all along, with an avenue of pine-trees—into the blue waters of the gulf of Miya-zu, in the Sea of Japan.

The so-called Inland Sea, 240 miles long from its narrow western entrance, only one mile across, between Shimo-no-seki on the main island and Mo-ji, the busy colliery port in Kū-shū, to its eastern extremity, where it joins the open sea through the Aka-shi and Naru-to Straits—it widens to forty miles where the Bungo Channel divides Shū-koku from Kūshū—is perhaps the most lovely sheet of salt water in the world. Studded with

many hundreds of islands, every part of its expanse offers an enchanting prospect, the islets being often in clusters, making many stretches appear like lakes.

Water enters into the beauty of every Japanese landscape; districts remote from the sea have their lakes and rivers—generally short, swiftly-flowing streams, almost, sometimes quite, dry in summer, exposing beds of pebbles, but rushing torrents in the wet season.

Biwa is the largest lake in Japan, and far-famed for its scenery; its area is about the same as that of the Lake of Geneva, and it is nearly as beautiful. Lake Chū-zen-ji, or Chū-gū-shi, is surrounded by luxuriant verdure at an altitude of 4,375 ft. above sea-level, and is surpassed in beauty by the smaller Lake Yumoto, higher up, in the sulphur-springs region, 5,000 ft. above the sea



MODERN YOKOHAMA: THE HARBOUR, SEEN FROM THE HEIGHTS OF THE TOWN



OVERLOOKING MODERN TOKIO, THE CAPITAL OF JAPAN

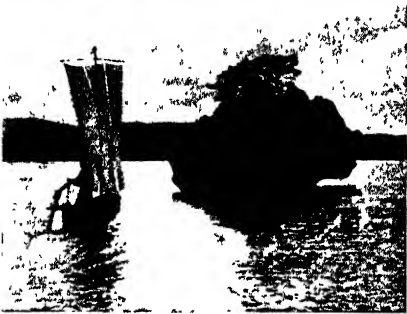
There are many other lovely lakes in Japan, Lake Hakoné amongst them. Those just mentioned are singled out because they lie in the mountainous district round Nikkō, a region on the main islands, to the north of Tōkiō, presenting, in their greatest beauty, characteristic features of Japanese inland scenery—imposing mountains, stately, venerable trees, and grand waterfalls comparable to those of Norway. The aspect of the Japanese islands is, as may be inferred, diversified, stern and rugged amidst the

dark forests of the north, smiling in the sunlit regions further south, beautiful almost everywhere.

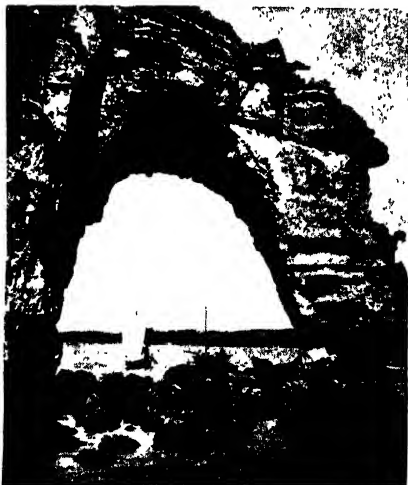
The land is chiefly mountainous, the ranges running from south-west to north-east, interspersed with smiling valleys, fertile plains, chequered into regular squares by the narrow, raised embankments dividing the rice-fields, with, here and there, wild, desolate moors in places where even the untiring industry and agricultural skill of the people could not induce the stubborn ground to yield



Looking over the Bay of 808 Islands



Sunset among the pine-clad rocks


A natural arch The White Co
SCENES IN MATSUSHIMA BAY, JAPAN

sustenance. Where anything useful can possibly be made to grow, the Japanese grow it. Beside plants of utility, they grow, to a greater extent than in any other land, plants intended only for pleasure, for the delight they give the Japanese eye by their beauty.

In no other country are flowers so reverently admired as in Japan; nowhere are they more skilfully grown and tended. Every month has a special blossom, and what may be termed its flower festival, when the people, high and low, rich and poor, go in their tens of thousands to seek happiness in the contemplation of Nature's most delicate productions. The plum-blossom appears about a month after the New Year, and is followed by the far-famed cherry-flower early in April, when, in many ancient groves and on many hillsides, the lightest of delicate clouds, faintly pink, seem to have settled on the trees.

No words can do justice to the exquisite beauty of Japan in cherry-blossom time, it is then easily to be understood how dear the flower of the cherry is to the Japanese heart. To the people of Great Japan it is the emblem of patriotism and of chivalry, sharing their affections with the chrysanthemum, the badge of the empire. Other flowers grown to wonderful perfection are the peony, symbolical of valour; the graceful wistaria, the glowing azalea, the slim-stalked iris, the convolvulus, or "morning-glory," in many strange forms, and the lotus, the sacred flower of Buddhism. Besides these and other cultivated flowers, Japan possesses wild blossoms galore that fleck its plains and valleys with colour. The leaves of the maple turn, in November, to hues of crimson and gold, clothing the woods with a glory to be equalled only in Canada.

The natural beauty of Japan has undoubtedly fostered the æsthetic taste inborn with the Japanese of all classes. High and low, they admire and enjoy intensely the lovely scenes amidst which they dwell. This admiration and enjoyment are strong incentives to their patriotism. It seems to them that their beautiful country must indeed be *Kami-no-Kuni*, "the Land of the Gods." To travelled Occidentals, the scenery of Japan suggests, in places, the Norwegian fjords; in others, the smiling shores of the Italian lakes; at some points the coves of Devonshire, the rocky coasts of the Channel Islands, or

THE EMPIRE OF THE EASTERN SEAS

the pleasant hills of Surrey. That these impressions are correct is proved by the fact that Japanese travellers who visit any of these places never fail to recognise their similarity to some favourite spot in Japan.

The "backbone" of the southern half of the main island and of the whole island of Shikoku consists of rock, principally primitive gneiss and schists; Kii-shū, Yezo and the northern half of the main island are partly, the Kurile islands—Chishima—entirely, volcanic. Subterranean fires still smoulder in many parts of Japan, many of the mountains being volcanoes, not all of them extinct. Fuji, the glorious cone so dear to the Japanese heart, uplifting its peak 12,365 ft. from the surrounding plain, is a volcano that erupted last in January, 1708. Fifty-one volcanoes, such as Asama and Bandai-san in Eastern Japan, Aso-san in Kii-shū, Koma-ga-také in Yezo, have been active in recent years, some of them, especially Bandai-san, with disastrous results. Nor do only volcanoes threaten danger to the inhabitants of Japan: earthquakes are frequent—about 500 shocks yearly—and sometimes appallingly destructive of life and property.

The great earthquake in the Gifu region, in the central provinces of the main island, on October 28th, 1891, wrecked two populous towns—Gifu and Ogaki—completely destroyed two smaller ones—Kasamatsu and Takegahana—killed about ten thousand people, and caused more or less severe wounds to nearly twenty thousand. In Japanese earthquakes, a great part of the destruction arises from the innumerable fires that break out when the flimsy houses—mostly of wood, with paper partitions, in sliding frames, between the rooms—collapse through the shock, scattering the glowing charcoal from the kitchens amidst heaps of highly inflammable materials. Earth-tremors bring not only fiery ruin in their train: they cause at times upheavals of the sea that work stupendous havoc. On the evening of June 15th, 1896, the north-eastern coasts of the main island were overwhelmed by a so-called "tidal wave." The sea, impelled probably by a seismic convulsion on the bed of the Northern Pacific, rose in a wave of towering height and, rushing inland with terrific speed, engulfed whole districts. More than 28,000 lives were lost, and more than 17,000 people were injured.



Sea-girt gateway of Miya-jima, a famous Shinto shrine

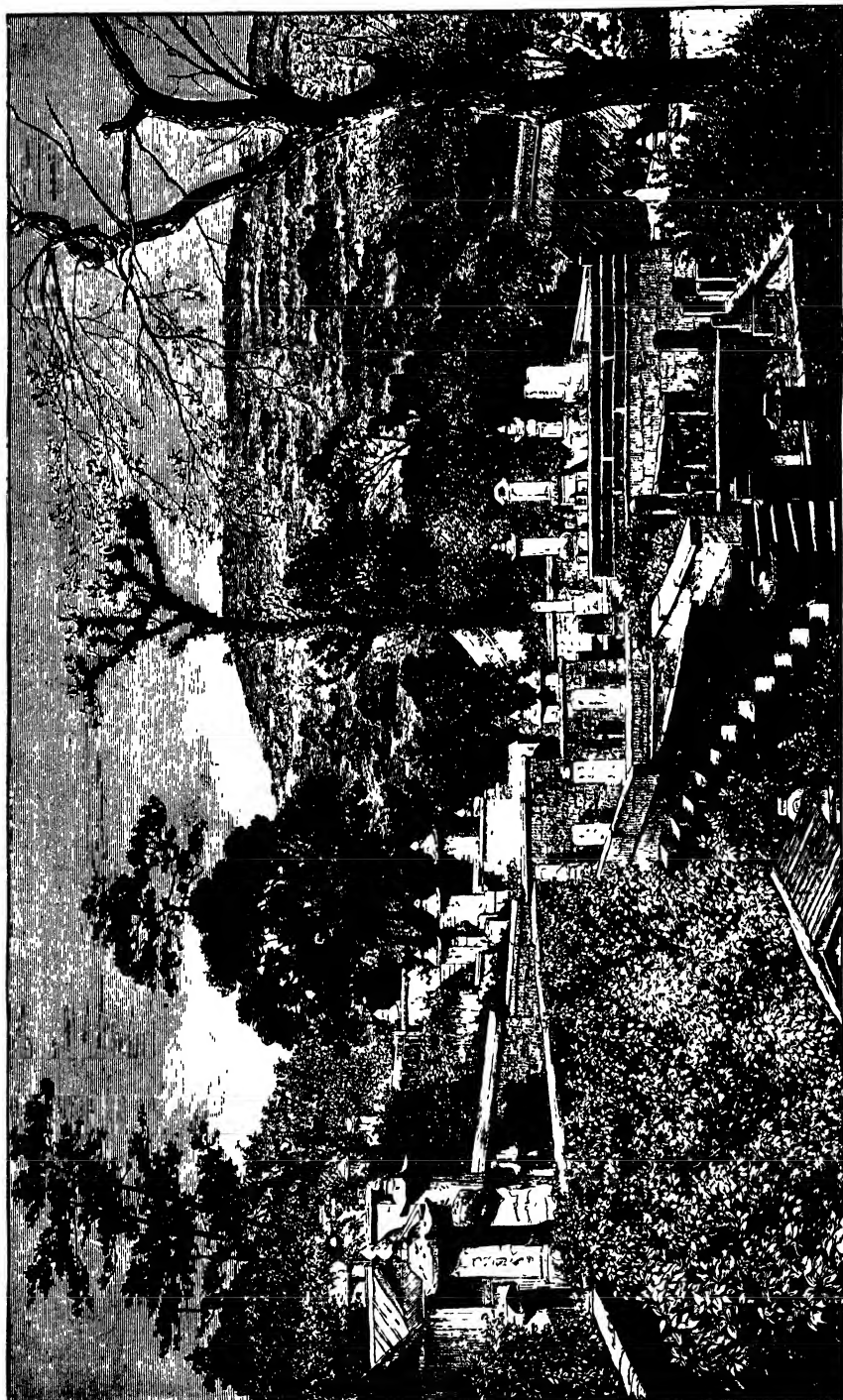


The Sacred Bridge at Nikko



The White Co

View of Fuji-yama across Motosu
THREE FAMOUS SCENES IN JAPAN



THE CEMETERY HILL AT NAGASAKI BEFORE THE MODERN EXPANSION OF THE TOWN



THE CRATER OF FUJI, THE MOST GLORIOUS MOUNTAIN OF JAPAN, MORE THAN TWO MILES HIGH
Japan has fifty volcanoes that have been active in recent years; this picture shows the crater of the most famous mountain in the island empire. Fuji, the cone so dear to the Japanese heart, uplifts its peak 12,365 feet from the plain. It has not erupted since the beginning of 1708. No other natural feature in Japan comes so often into its pictures as Fuji.



MAP OF THE ISLAND EMPIRE OF JAPAN



CHARACTERISTICS OF THE JAPANESE PEOPLE

IT is in presence of great calamities that the best qualities of the Japanese masses shine brilliantly. Their resignation, their patient endurance, the altruism that prompts them to mutual help and to countless acts of kindness; their self-sacrificing bravery in the work of rescue, the proud honesty with which they will content themselves with the barest pittance, when relief is distributed, so that enough may be left for others in greater need—these are only some of the fine characteristics

The Wonderful Islanders

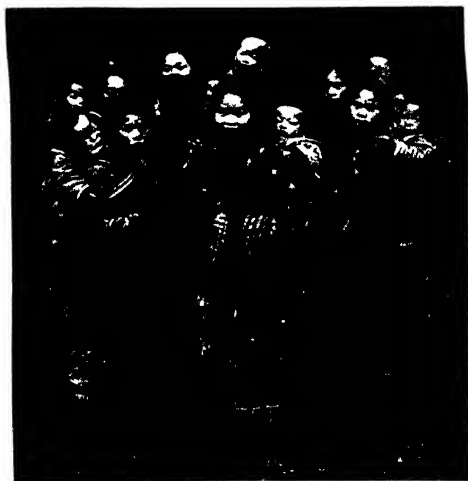
of the wonderful islanders whose achievements in recent times have earned the respectful admiration of the world, even of their late foes. There is, of course, another aspect of their character; they are not without some of the vices and failings human nature is heir to. An attempt is made, later in these pages, to describe their moral and mental characteristics, and in so doing to hold the scales impartially.

According to the census of 1913 there were 52,985,423 subjects of the Emperor of Japan (excluding Korea), and their number is increasing steadily and rapidly. The number of males exceeds that of females by well-nigh a million. The population is very dense in the fertile regions, and increases so rapidly that emigration is absolutely necessary. The masses are healthy and strong, capable of great endurance—a fact brought into striking prominence by the achievements of the Japanese forces in the Arctic winter of Manchuria, and in its torrid

summer. The Japanese can, as a rule, bear cold much better than heat. Lividly clad in unwarmed houses that offer but little protection and are by no means draughtily as bird-cages, they early become accustomed to cold. The average physique of the upper classes is by no means so good as that of the manual workers, and is considerably below the Occidental standard.

The Japanese are a black-haired race with smooth skins, varying in color through various yellowish shades, from a hue of brown, in the case of those working in the sun, to a light tint no darker than that of the Southern European, with comparatively large skulls, prominent cheek-bones, and a tendency to projecting jaws. They are of small stature, the average height of the male being only slightly over five feet (5'02 ft.), that

A Race of Little People



THE RISING GENERATION IN JAPAN

the female slightly over four feet (4'06 ft.). In other words, they are of about the same average stature as the European female, the women proportionately shorter. There are, of course, exceptions; some Japanese boys of a height that would cause them to be considered tall amongst Caucasians; but they appear as giants amongst their native compatriots. Both men and women have slender hands and feet, the hands of the upper classes being beautifully shaped. Even amongst manual workers it is not rare to find, especially among females, hands of an aristocratic type. The shapely appearance of the feet is often spoiled by thick ankles, prob-



THE CHILDREN'S FESTIVAL FEAST OF DOLLS IN A JAPANESE HOME

Japan is the land of love for children, and many quaint customs are observed for their sake. On the third day of the third month in each year the Feast of Dolls is held in thousands of Japanese homes, and the day is one of great delight.

the result of wearing sandals. The black hair is abundant on the head, straight and coarse, there is hardly any on the arms, legs and chest. The eyelashes are scanty, and grow immediately out of the eyelids without the "hem" that borders the eyelids of Occidental races. The eyes are dark, full in the broad-faced, plebeian type, narrow in the aristocratic cast of countenance. In the latter they are

The Two Types of Japanese

lly set more or less obliquely, then slanting appearance being enhanced by the fact that the aperture for the eye seems to have been cut, as it were, directly in the smooth skin, tightly stretched over the upper part of the face, not, as in the white races, in a very marked depression under the brow.

There are two plainly distinct types in the nation. The majority are "stocky," rather squat people, with broad, round faces, rather thick lips and flat noses, the minority, of the aristocratic type, are more slenderly built, with long oval face and aquiline nose. In both types the trunk is long as compared with the legs, their shortness being probably due, in some measure, to the national habit of sitting on the floor, in a kneeling posture, the weight of the body being thrown back on to the heels. Sitting on benches, as

in school and in barracks, necessitated by the introduction of Western educational and military methods, has somewhat improved the proportions of the Japanese body in this respect. The admirable gymnastic training given in the schools to children of both sexes, and, still more, the naval or military service to which every able-bodied Japanese adult male is liable, have done wonders in improving the physique of the nation. Statistics collected by the Army Medical Department clearly show that the race is gradually growing taller since the introduction of universal service. The Japanese grow to maturity more rapidly than Occidentals; they also age earlier. As

Physique of the Nation

in other countries, very old women are more numerous than very aged men. Both the slender, often weakly, upper classes and the stout plebeians are nimble in their movements, have supple limbs and remarkably skilful fingers. The workers use their toes to hold and steady the material on which they are at work, often sitting at their labor where Occidentals would stand. The great toe is well separated from the others, owing to the effect of the loop of cord passing between them to secure the sandal to the foot, the tabi, or sock, of

QUALITIES OF THE JAPANESE PEOPLE

cotton-cloth being made with a separate compartment for the great toe. The skin of the whole body is generally of satin-like smoothness, owing, no doubt, to the very hot baths—at a temperature of about 110° F.—in which all Japanese

Cleanest Nation in the World

indulge at least once a day, thus maintaining their well-deserved reputation as the cleanest nation in the world. To the Occidental eye, the majority of Japanese men are not comely, although there are notable exceptions, presenting fine faces, of noble and intellectual type. The women are often very pretty, judged by the Occidental standard; they are nearly always graceful and charming, owing to their exquisite manners and gentle voice. The chief element in their charm is undoubtedly their perfect femininity. There is absolutely nothing masculine about their ways or their speech, yet, when the need arises, they are capable of courage and self-sacrifice that places them on the same high level as their heroic fellow-countrymen. It may safely be asserted that there are no more dutiful wives, no better mothers. There are certainly no daughters with a greater sense of filial piety, a

virtue that forms the basis of family life in Japan.

Throughout the Far East the whole social fabric is based on the family; the whole state is, indeed, considered as one great family, with the Emperor at its head. It is the mothers who train Japanese children from infancy in the spirit of reverence and obedience to parents and elders in the family circle, and to the Emperor as the supreme chief of the great national family. And well do the children assimilate the lessons of obedience and devotion so carefully inculcated by the mother, for there are none more docile than the boys and girls of Japan, whose respectful, courteous manners, not only towards their parents, but towards elder brothers and sisters, earn the admiration of Occidentals. The chief qualities of the Japanese

The Chief Qualities of the Race

race are patriotism—which is, with them, synonymous with loyalty—courage, filial piety, and cleanliness. In love of country, in self-sacrifice for the common weal, in loyalty to the sovereign—with them a cult—in reckless gallantry, and in bodily cleanliness, the Japanese surpass all other nations of our time. It may be truly said that patriotism is their



THE VARIOUS GRADES OF SOCIETY IN OLD JAPAN

Society in Old Japan was based on the principle that the producer was worthy of high honour. There were four great classes. At the top were the *Shi*, the nobility and gentry, warriors, administrators, and scholars. Next were the *Ko*, the agricultural class; thirdly came the *Ko*, craftsmen and artists; and at the bottom were the *Sho*, traders and bankers. Some of the wealthier classes were thus at the bottom, because they were not producers but only circulators.



A lantern-mender



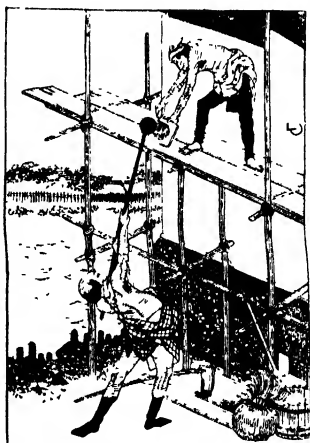
A clock-maker



Coopers at work



Artists



Plasterers at work



A marionette show in the street



The Royal Mail in Old Japan

LIFE AND WORK IN OLD JAPAN. SOME TYPES IN THE ANCIENT CAPITAL



Buddhist priest



Peasant woman reeling silk



Medieval friar



Servant



Preparing cotton for spinning



Samurai bowing



Japanese ladies at their toilet, using burnished metal mirrors



Lady in walking costume



A Japanese lady and her servant, showing the aristocratic and plebeian types of face



Lady in walking costume

SOME TYPES IN OLD JAPAN: CHIEFLY DEPICTED BY NATIVE ARTISTS



WINTER IN JAPAN BY A JAPANESE ARTIST

real religion; it inspires their magnificent courage in war, on land and sea; it supplies the incentive of their lives in times of peace, all merely personal considerations being subordinate to this passionate national feeling.

The people of Japan are distinguished, besides, by quick intelligence, a remarkable power of observation—derived, no doubt, from their close study of Nature, of which they are devoted lovers—by a mastery of detail, and a very retentive memory, fostered by the system of learning by rote imported from China, together with the writing by means of ideographic signs, necessitating the memorising of thousands of characters standing for words. In politeness they stand first amongst the nations, every incident of life being attended by strictly-defined rules of social etiquette, observed by all, not only, as in Occidental countries, by the more highly educated classes. Their courtesy, though often degenerating

into mere hollow formality, is based on a kindly regard for the feelings of others, a generous altruism and a consequent depreciation of self. They are hospitable and open-handed, the giving of presents attending numerous festivals and many occasions in social life.

Schooled from babyhood by the rules of their rigid etiquette, Japanese, young and old, of all classes, are remarkably quiet in their demeanour, the higher ranks being extremely dignified in manner, and completely concealing their feelings under an imperturbable mask. They bear pain, both physical and mental, with Spartan stoicism, their nerves being much less easily excited than those of Occidentals, so that they have often been described as "a nation without nerves." Their apparent contempt for death arises chiefly from the fact that, to most of them, the passing out of this world does not imply a total severance from mundane interests, their general belief being that the spirits of the departed have cognisance of the doings of those they leave behind. This idea, inseparable from the ancestor-worship that has prevailed amongst them from time immemorial, and still prevails, was well exemplified in their great

struggle with Russia, their forces being buoyed up by the conviction that the spirits of all the warriors who had died for Japan were fighting side by side with their gallant successors.

The love of the beautiful in Nature, common to all members of the Japanese race, is probably one of the chief factors in the artistic feeling so highly developed among all classes. Their appreciation of beauty of form and colour, their exquisite sense of appropriateness in decoration, the delicate restraint so evident in the productions of their wonderfully skillful, patient artist-craftsmen, are too well known to require more than passing mention. Even their commonest household utensils are beautiful in shape, elegant, and well adapted to their purpose. Their innate good taste has added a delicate refinement to the vigorous art they received, in early times, from China, chiefly by way of Korea. Their æsthetic perception

**Artistic
Taste of the
Japanese**

QUALITIES OF THE JAPANESE PEOPLE

enables even the poorest Japanese to derive intense pleasure from the contemplation of the beautiful, thus providing them with many delights unknown to the vast majority of modern Occidentals. Combined with the simplicity and frugality of their lives, and with their naturally contented spirit, it would seem to have enabled the Japanese to solve the great problem "how to be happy, though poor."

A nation possessing, to a high degree, the virtues and qualities just enumerated would appear to be living in a perfect Utopia. There is, however, shade in the picture as well as bright light. This happy, contented, smiling people, pre-eminent in domestic virtues, industrious, fond of learning, easily governed, gentle in manners and speech, capable of rising, in moments of national emergency, to admirable heights of patriotic heroism and self-sacrifice, is, after all human, and consequently tainted with some of the vices and many of the defects inherent in human nature. The defects of the Japanese character are, to a great extent, inseparable from their very virtue, and good qualities in their extreme manifestations. Their intense patriotism is the cause of the anti-foreign spirit still, unfortunately, rife amongst them. Their country is to them "the Land of the Gods," their nation the Elect People, living under the special protection of Heaven, whose blessings are transmitted to them by the benevolence of a superhuman sovereign, directly descended, in unbroken line, from the Sun Goddess.

With this belief firmly rooted in the minds of the great majority of the people, it is no wonder that all those who have not the good fortune to be born Japanese appear to them not only as foreigners, but as Gentiles. The statesmen of New Japan are profuse in their assurances that it is the desire of their people to form a unit, on terms of equality, in the great family of nations.

This assurance is echoed by many Japanese writers; it is in accordance with the spirit of the tolerant, all-embracing, gentle Buddhist faith, brimming over with sympathy for all living creatures;



LADY AT HER TOILET BY A JAPANESE ARTIST

it is also in agreement with the calm, placid tenets of the Chinese philosophy that with Buddhism, has to such a great extent moulded the thought of Japan. Yet those statesmen and writers know full well that in this respect neither Buddhism, nor Chinese philosophy, nor the cosmopolitan spirit of the middle period of the nineteenth century, nor the brotherhood of man inculcated by true Christianity, has succeeded, to any appreciable degree, in causing the Japanese to look upon foreigners as brothers, or even on the same plane with their own heaven-descended race.

The reckless bravery of the Japanese, their contempt for death, are closely related to the slight value they set upon human life and to the national delight in tales of bloodshed. Co-existent with the mildness of their manners and the placid tenor of their domestic life, there is found, deep in Japanese hearts, a wild delight in carnage, the legacy,



JAPANESE ON A PILGRIMAGE

naturally most cherished amongst those of the warrior class, of centuries of internecine warfare. The sword, "the living soul of the Samurai" is still held in reverence as the instrument not only of national defence against the foreign foe, but of vengeance and of the chastisement of one looked upon by the wielder of the weapon as an enemy to the State. Hence the indulgence with which political assassination is still regarded by the masses in Japan. As the brutal instincts, inherited from primeval ancestors, often become manifest in an English-speaking crowd watching a football match or a boxing contest, so, in Japan, the old savagery reveals itself, time and again, at fencing bouts, the excited cries of the combatants recalling the bad, wild days of yore.

This fierce spirit seems incompatible with the noble generosity towards prisoners of war, and the tender care of the enemy's wounded and sick, that redounded to the glory of the Japanese in both their great struggles in our time, the wars against China and against Russia. It is difficult to believe that savagery can survive in the breasts of people capable of organising such an admirable institution as the Red Cross Society of Japan, whose noble work, in war and peace, is one of the chief glories of New Japan; but it must be remem-

bered that the young Great Power still feels itself to be undergoing probation under the eyes of an observant and critical world. The natural instinct of the Japanese warrior would lead him utterly to destroy the foe who dared to oppose his Emperor's will, and it requires the application of the most severe discipline to make him understand that on his exercise of humane forbearance to the vanquished depends, to a great extent, his nation's good repute among the Powers.

This desire to stand well in the opinion of foreign nations has been so thoroughly inculcated in the people of New Japan that every individual brought into contact with foreigners beyond the boundaries of his native land feels that the honour of Japan is dependent on his behaviour, even in minute particulars. Hence the high reputation for excellent conduct enjoyed by Japanese students and others residing, or travelling, abroad.

The altruism and self-effacement, born of the family system, fostered by the division of the nation into clans—now officially abolished, but still binding huge groups of families with strong ties—and culminating in the most complete devotion to the head of the national family, the Emperor, are the causes of a peculiar defect in the Japanese character—the lack of individuality. It may be said of



A FISH HAWKER IN JAPAN

QUALITIES OF THE JAPANESE PEOPLE

the Japanese that, on most important matters, they feel and think by millions. The whole system of their civilisation tends to make individual effort subservient to the common cause; the reverence and obedience inculcated from early childhood are not likely to develop the spirit of individuality. Hence the wonderful facility with which the Japanese combine to carry out any policy they recognise as needful for the public welfare once that course has been clearly indicated by their trusted leaders as one that has the Emperor's approval.

Japan is, for this reason, the land where leagues, unions, guilds, trusts and "combines" work with astonishing efficiency, such institutions being, by their very nature, well suited to the national character. There are, of course, exceptional Japanese who chafe under the repression of their strong individuality, these occasionally break through the national custom and strike out an independent line. Their fate is not encouraging to those who might be tempted to follow their example. Public opinion reproves them, and they are soon made to feel that their conduct is looked upon as anti-national. Those amongst them who will not bow their heads to the popular verdict, and refuse to be reduced to the level at which the nation strives to keep the individual, soon find life in their own country unbearable. In various cities of Europe, still more in those of North America, such Japanese individualists may be found living in self-imposed exile, shunned by their compatriots, until the day, which comes to most of them, when they submit and go home to resume their place in the ranks of a nation that abhors eccentricity and expects every man to fit into his proper groove in the great national machine.

The mental activity of the Japanese, their respect for knowledge and for all intellectual pursuits, causing them to

admire keen wits and exercise of brain-power, have probably contributed in a large measure to form one of the traits in their character that is repellant to Occidentals—their inclination to be cunning and deceitful. In spite of the high and pure ideals of their chivalry, they have not our loathing for deceit, our contempt for chicanery, our respect for the truth. A Japanese convicted of an untruth merely conceals his annoyance at being found out by a smile, sometimes by a

laugh, and is not deterred from another statement at variance with facts should he consider it useful to make one. Low cunning is frequently looked upon as cleverness, the suppression of facts is so common that there is no other country where it is so difficult to arrive at the truth. The national failing of intense secretiveness arises, no doubt, from the suspicious nature of the people, who distrust not only all foreigners, but even most of their own race—a condition of mind due, to a great extent, to the widely ramified system of spying that flourished during the rule of the Tokugawa Shōguns, and still exists to a lesser degree.



A PEASANT IN A RAIN CLOAK

Then infinite capacity for attention to the most minute details leads to a certain pettiness, a disinclination to consider great abstract questions, and, consequently, to a narrowness of view that accounts for some of the blunders which occur in the execution of the otherwise marvellously efficient policy of the rulers of Japan.

The exquisite politeness of the Japanese is responsible for a great part of that insincerity with which they are taxed by Occidentals who have been much in contact with them. This extreme courtesy makes them so anxious to avoid any speech that might possibly give offence that they frequently distort the truth, suppress it entirely, or replace it by polite fiction, intended to give pleasure. It should be remembered that, in the knightly times of



THE END OF A JAPANESE FEAST BRINGING IN THE SEA-BREAM

old—they continued until the early 'seventies of the nineteenth century—a Japanese had to be very guarded in his speech and demeanour quite unintentionally a word lightly spoken, an incautious gesture, might give dire offence to a Samurai—one of the gentry, privileged to wear two swords—who would be quick to resent the fancied slight to his punctilious sense of personal dignity. Insults, real, and often imaginary, were wiped out with blood.

**Manners of
the Haughty
Samurai**

Hence the endeavour to avoid any possible cause of offence for the same reason that made Europeans very circumspect in their behaviour in the days when gentlemen wore swords and drew them on small provocation.

To such a pitch was punctilio carried amongst Japanese gentlemen until quite recent times that they preferred death, inflicted by their own hands in the most painful manner—by self-disembowelment, or *hara-kiri*, more elegantly termed *seppuku*, or “self-immolation”—to living with a stain on their honour, such stain being often merely inability to disprove a slanderous imputation. To this day, the Japanese remain the most acutely sensitive people on the point of honour; so “touchy” are they that friendly intercourse with Occidentals is thereby rendered extremely difficult.

What places an additional bar to perfect cordiality in such relations is the deplorable fact that an Occidental may unwittingly give grave offence to a Japanese without the latter giving any sign of displeasure at the time. Allowance is seldom made for the perfectly unintentional error on the part of the offender, whilst the grievance is allowed to rankle, is rarely forgiven, and never forgotten. Where an Occidental would certainly call his friend's attention to the fact that he was displeased by some remark or action that would, no doubt, be promptly atoned for by a sincere apology, thus terminating the incident, the Japanese says nothing. He nurses his resentment, sometimes for years, until a fitting opportunity presents itself to avenge the real, or fancied, wound to his feelings by some particularly unpleasant action directed against the Occidental, all unconscious of his offence.

This unfortunate peculiarity of the Japanese character is the outcome of two main currents that run through the national temperament—the spirit of secrecy, already alluded to, and the thirst for revenge. The latter possibly due to the strain of Malay blood in the much-mixed Japanese race, is one of the chief stumbling-blocks hindering the introduction of Christianity and has prevented

QUALITIES OF THE JAPANESE PEOPLE

Buddhism, also a religion teaching meekness, from obtaining a complete hold on the people. In its petty forms, this spirit of long-cherished spite is merely annoying; in its extreme manifestations it becomes exceedingly dangerous.

It may be thought that the admirable magnanimity displayed by the Japanese towards the vanquished in their wars with China and with Russia affords evidence that the old spirit of revenge is dying out. Unfortunately, it is as strong as ever, the explanation of the apparent anomaly being that, in both cases the foe was vanquished and thus became according to the principles of Japanese chivalry, an object for mercy and compassion. As long as the opponent resists, or refuses to surrender at the mercy of the conqueror, he is implacably attacked; the moment he has, metaphorically speaking, grovelled and placed the victor's foot on his head, he is raised from the ground and treated with the greatest consideration.

This applies not only to warfare, but to those incidents in civil life, already alluded to in which a Japanese considers himself aggrieved, especially when the offender is a foreigner. In such cases,

humble apology for the slight, however unintentional - in fact, an attitude amounting to "I do not know what I have done to offend; but, in any case, I own I am in the wrong, and promise, with sincere apologies, not to offend again, deal with me as you think fit," would generally ensure the restoration of good relations, provided the apology be sufficiently public to gratify the self-esteem of the Japanese. It is hardly to be expected that a self-respecting Occidental would demean himself thus to atone for an error unconsciously committed.

Defects of Japanese Character

Japanese self-esteem has just been mentioned - it often becomes insufferable arrogance showing plainly, through a cloak of false modesty, "the pride that apes humility." This arrogance, displayed chiefly towards foreigners, but also by Japanese in official positions towards their fellow-countrymen of inferior rank is intimately connected with another national failing - excessive vanity. It is less noticeable amongst sailors and soldiers than amongst civil officials of corresponding rank.

Minor failings of the Japanese are jealousy, envy of those who achieve success, and, connected with these faults,



A GROUP OF CIVIL AND MILITARY OFFICIALS IN OLD JAPAN



A STREET SCENE IN A VILLAGE OF OLD JAPAN

a great love of gossip and a readiness to listen to slander, or to disseminate it.

There are, finally, two charges to be examined that are frequently levelled at the Japanese by those who profess to know them well—the accusations of immorality, sexual and commercial. The first of these charges may be disposed of by the statement that the Japanese are about as moral in their sexual relations as the Latin nations of Europe, with the advantage slightly in favour of the Japanese. What has given them an evil repute in this respect is, probably, the fact that they consider as natural, and treat accordingly, certain evils that the Northern Occidental peoples affect to ignore. The natural, simple life led by the vast majority of Japanese pre-disposes them to take a natural, sensible view of matters that the less primitive conditions of Western civilisation have

**Japanese
Ideas of
Modesty**

imbued with an objectionable significance. They see, for instance, no harm in nudity where it is unavoidable, as in bathing, or convenient, as in the performance of hard work in hot weather. A Japanese woman will feel no shame at being seen naked when entering or leaving the daily bath, but would strongly object to what she would consider the gross immodesty of exposing a considerable surface of her body in Occidental evening dress.

In the first case, the nudity is looked upon as quite natural; in the second, as useless and provocative of prurency.

As to the commercial morality of the Japanese, it is necessary to observe the great difference that exists between the position, in this respect, of Japanese State institutions, financial and commercial corporations, and firms of the first rank on the one hand, and the great mass of traders on the other. The Imperial

**National
Honour in
Commerce**

Japanese Government, municipal corporations, and the great financial institutions and industrial and commercial associations under State control (such as subsidised Steamship companies), have always met their obligations with scrupulous fidelity and are likely to continue to do so. With them the national honour is considered at stake, it is certain that the last Japanese will part with his last garment sooner than involve the national credit in disgrace by failure to meet the nation's engagements towards the foreign creditor.

It is, unfortunately, quite otherwise in the case of the great bulk of the trading classes. There are, in Japan, a number of first-class firms, some of them established for centuries, whose reputation is above reproach; but between these and the majority of the merchants a great gulf is fixed. It must be remembered that, until



IN THE OUTSKIRTS OF YEDO, NOW TŌKIO, THE CAPITAL OF JAPAN

the beginning of the New Era, in the early 'seventies of the nineteenth century, the trading community formed the lowest of the four classes, then sharply and immutably divided one from the other, composing that part of the Japanese nation

**Results of
Old Class
Divisions**

that had full civil rights (below them stood only the Eta, who carried on despised occupations, involving contamination by contact with dead bodies, human or animal, and the outcast Himn).

The nation was divided into Shi, the nobility and gentry, the military, scholarly and administrative class; No, the agriculturists; Ko, the crafts-men, with whom the artists were counted; and Sho, the traders, placed below farmers and handicraftsmen as non-producers.

The natural consequence of this low place in the social scale was a lack of self-respect on the part of those engaged in commerce and finance that led them to be unmindful of their good repute. Trade and finance were looked upon by the majority as occupations unworthy of a gentleman and beneath the callings of the peasant and the workman; every trick was considered excusable when practised by the merchant, whose whole business was looked upon as a sort of warfare, in which cunning stratagem could be legitimately employed to the end of personal gain, a purpose appearing most

unworthy to the classes swayed by the old knightly spirit. The evil effects, on a class as on an individual, of a bad reputation and consequent public contempt have, unfortunately, outlived the abolition of the old social divisions. The Japanese merchants and bankers no longer form a separate and despised class, the gentry, even members of the aristocracy, are engaging every day more and more in financial, industrial and commercial pursuits, many of them with marked success, yet the old taunt adheres to the bulk of the trading community.

There are, of course, many strictly honourable dealers in Japan, even amongst the smaller tradespeople and retailers. It is amongst the wholesale merchants and the brokers that lapses from the straight path of commercial integrity are still frequent, especially in their dealings with foreigners. It is, unfortunately, still the case that an advantage gained over the foreigner, even by the most shady methods,

**The Desire
to Trick the
Foreigner**

is looked upon as, in some way, a national victory. This deplorable point of view is likely to prevail as long as Japanese nationalism exists in its extreme form.

The Japanese Government has, time after time, loudly proclaimed, by the mouths of its statesmen at home, and its representatives abroad, its desire to

facilitate, in every way, the introduction of foreign capital, the vital influence so urgently required for the realisation of Japan's bold schemes of industrial and commercial development. Strange to say, this cordial invitation, though energetically responded to by the capitalists of Europe, especially of Britain, and by those

Japanese National Finance

of America, has not, as yet, led to the investment of any very considerable sums in Japanese enterprises, although, as is well-known, the Japanese Government has easily borrowed many millions sterling in London, New York and Paris, for purposes of State. The chief obstacle to the investment on a large scale, of foreign capital in Japanese enterprises is to be found in the fact that, forgetting that capital is after all, a commodity, therefore subject to the laws of supply and demand, the Japanese financial and industrial classes do not realise that the capitalist, being virtually the seller, controls the price of his property.

A mistaken impression appears to prevail in Japan that foreign capital is *obliged* to find an outlet in the Empire of the Rising Sun and must, therefore, submit to such conditions as may seem suitable to the Japanese and accept such security as the Japanese may deem sufficient. As long as this erroneous view obtains, there can be no considerable influx of foreign money into the coffers of Japanese industrial and commercial concerns. Experience is proverbially the best teacher, the dearth of funds that is certain to follow in due time, the abnormal and feverish activity which is animating Japanese economic conditions, immediately after the successful issue of the great struggle with Russia, will undoubtedly induce a more reasonable appreciation of the circumstances. Once the Japanese have been taught by experience that they must regulate their demands by the lowest

The Social Qualities of the Japanese

terms considered acceptable by the foreign holders of capital, a vast and profitable field will lie before those Occidental capitalists who have the advantage of expert advice in their selection of Japanese investments.

As a general rule, it may be stated that intercourse with the people of Japan leaves Occidentals very favourably impressed with the social qualities of the inhabitants of the island empire. Their

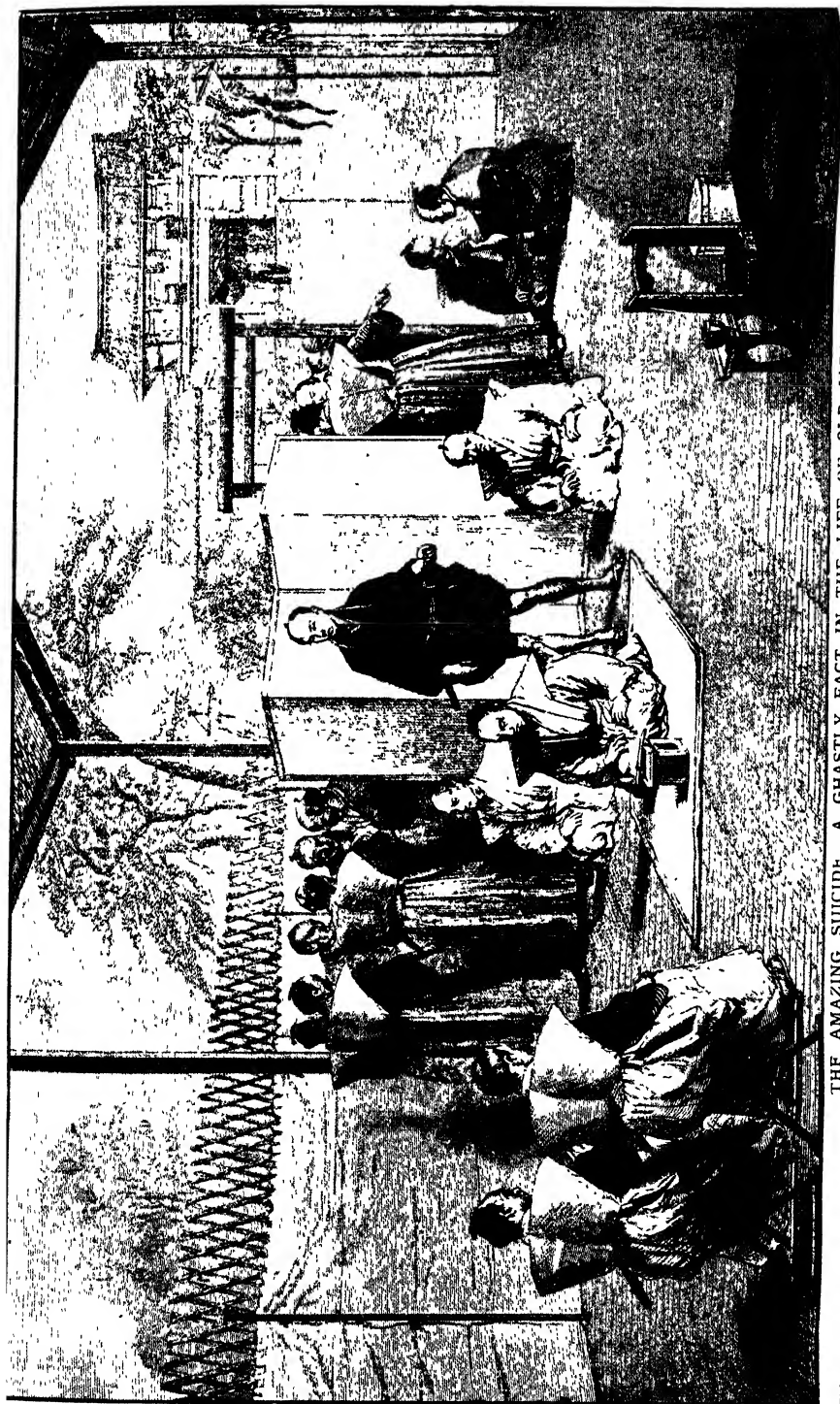
exquisite courtesy, their gentle manners, and the thousand ways in which they demonstrate that kindness of heart that lubricates the wheels of life's machinery all tend to make ordinary, everyday relations with Japanese a delightful experience. It is only when the more serious aspects of life are approached that the Occidental begins to feel the wide divergence between his point of view, in nearly every important matter, and that of the Japanese.

It is exceedingly difficult to specify with exactitude the particular feature of the Japanese character which lies at the root of the unfortunate fact that nearly all Occidentals who have had serious dealings with the people of *Dai Nippon* have emerged from their experience exasperated and often disgusted. It is probable that want of candour is the trait that acts as the sharpest irritant, for it must be confessed that frankness, so highly prized by Occidentals, especially by those of the nations that "push the world along," is neither appreciated at its true value nor

Courtesy of the Japanese

generally practised by the Japanese. The very nature of their elaborate courtesy makes them shrink from that bluff frankness which obtains amongst Occidentals on a footing of intimate friendship. Even the Japanese mode of speech is a hindrance to direct statement of fact; a Japanese, asked if he has ever been in England will reply, in his own tongue, "Yes," and, after a pause, "I have *never* visited England." He would not deem it polite to shock his questioner by a direct negative!

Another peculiarity of the Japanese character, that is apt to loom large in Occidental eyes as a grave national failing, is the lack of the spirit of gratitude, as it is understood by the white races. The Japanese have, hitherto, never failed to deal out fair measure, according to the letter of the contract, to the numerous Occidentals whom they have employed, as advisers and instructors, in adapting Western civilisation to the material needs of their re-organised empire; their labours, as well as those of friends of Japan who have rendered voluntary, unpaid services, have also been recognised by the bestowal of marks of Imperial favour; but it is doubtful whether a real feeling of what we term gratitude



THE AMAZING SUICIDE A GHASTLY FACT IN THE LIFE OF OLD JAPAN

This picture represents the Japanese custom of "Hara-kiri," a ceremonial suicide, known also as "Seppuku," or self-immolation, the form of suicide which was the privilege of gentry in Old Japan instead of death at the hands of the executioner. Instances of this ghastly act occurred frequently during the Russo-Japanese war, Japanese destroying themselves rather than surrender. The standing figure in the picture is the best friend of the man about to die, acting as his kaishaku or second, ready to strike off his head on receiving the sign from the dying man.

has ever entered the hearts of the nation towards the many distinguished men who have given of their best to assist in the making of New Japan, or to spread a knowledge of its greatness. This doubt does not apply to the Navy and Army; those gallant forces, keeping the sacred fire of chivalry alight, show deep gratitude to the British sailors and European soldiers—French and, after them, Germans—who instructed them in the modern art of war.

Sympathy with their aspirations is, of course, cordially welcomed from every quarter by the Japanese; they are delighted to receive help of any kind from Occidental friends at such times as, in their view, render such assistance or sympathy necessary. When the occasion has passed, and they feel independent of foreign support, they not only cease to make any effort to attract, but take no pains to conceal their indifference to it. This attitude, induced by the severely practical nature of their policy, is repugnant to Occidental feeling and has caused the accusation to be brought against the Japanese that they treat their foreign friends "like lemons, to be thrown away once the juice has been squeezed out of them."

This course of conduct should not be judged too harshly; it should be remembered that such a proud, hypersensitive nation is ever desirous of displaying its independence, and is consequently averse to appearing to solicit help or sympathy from the outside. A gifted Frenchman, a true friend of Japan, the late Félix Régamey, several of whose spirited pictures

of Japan are reproduced in this History, and who did much to gain sympathy for that country amongst his compatriots at a time when they were little inclined to extend it, said to the writer: "It would, indeed, be a pleasure to help the Japanese, but they will not let one help them." It is noticeable that this coolness to-

wards foreign sympathy is usually coincident with a period of national elation, consequent on the victory of Japanese arms or the obtaining of some solid advantage by Japanese diplomacy.

Reviewing impartially the good and the bad points of

the Japanese national character, one must come to the comforting conclusion that its faults are likely to disappear, or at least, to be considerably attenuated in the future, as Japan enters more and more into the active life of the family of nations. The pressure of the public opinion of the vast majority of civilised mankind must exercise a beneficial influence in bringing the Japanese gradually into line with ourselves where the points of view are still too widely divergent to admit of cordial co-operation between them and Occidentals. The virtues now pre-eminently Japanese may, indeed probably will, suffer to a certain extent in the process; it is the writer's firm conviction that enough of them will remain to enable the Japanese to accomplish the glorious destiny towards which they are marching. Their patriotism, their valour, their thoroughness, their wisdom in matters of national moment, are of the virtues that make nations great.

ARTHUR DIÓSY



TYPICAL JAPANESE OF THE MIDDLE CLASS



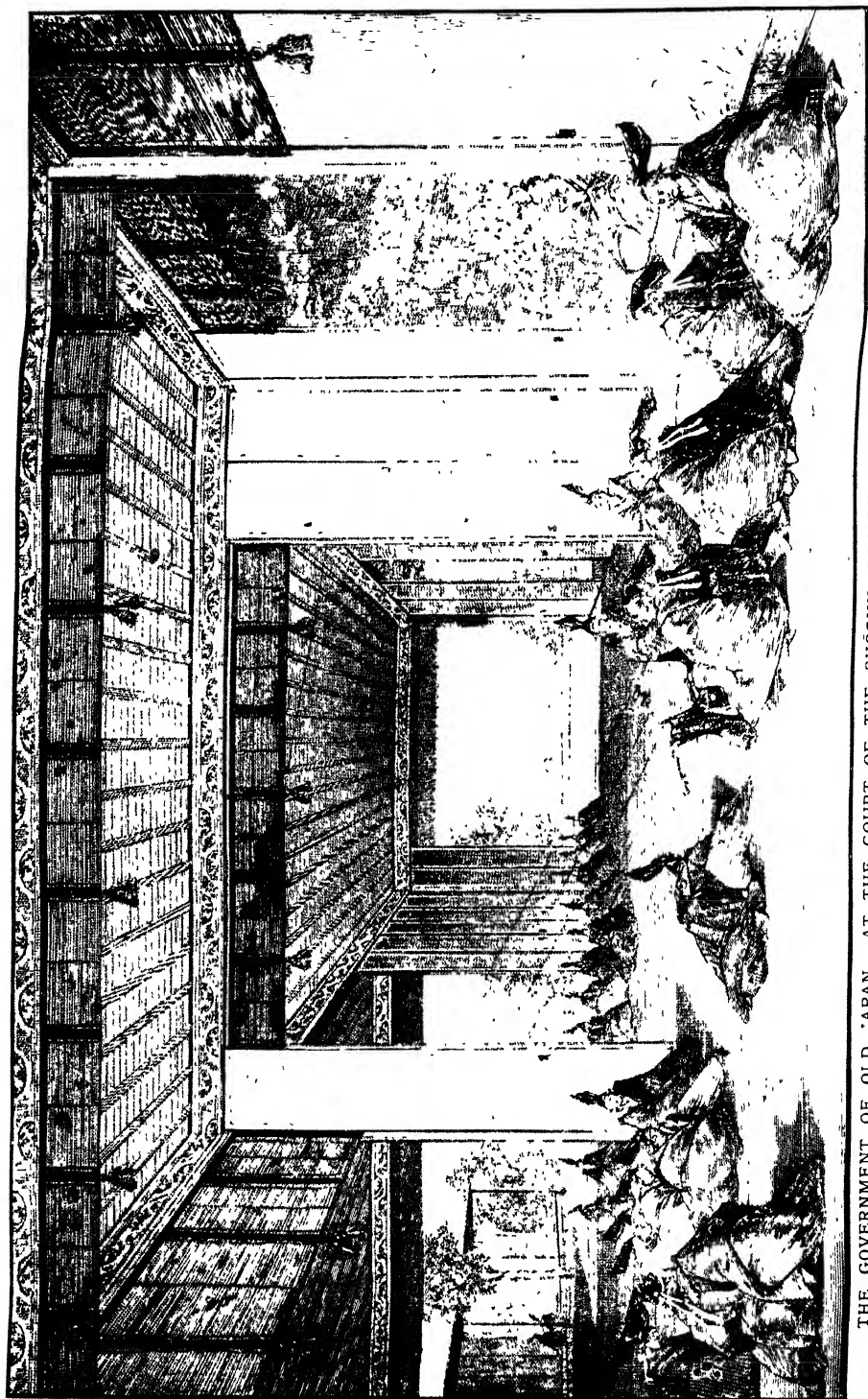


THE GREAT CHANGE IN JAPAN

PICTURES OF THE PAST AND PRESENT



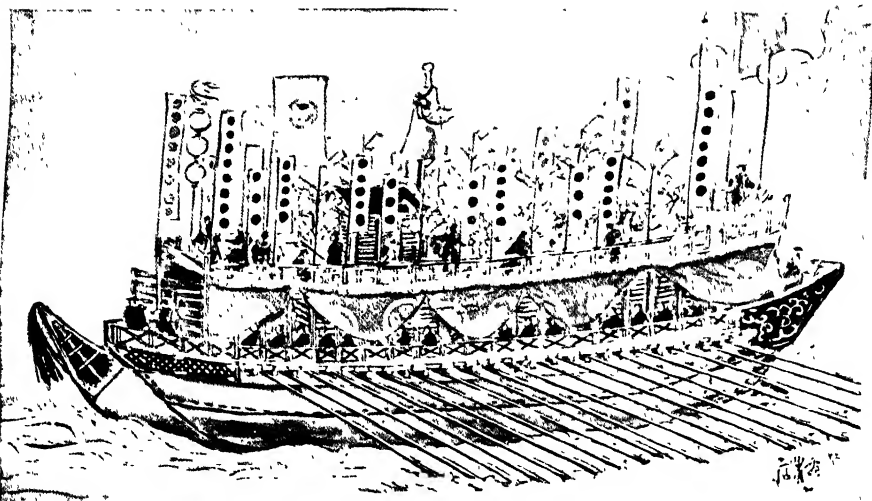
MUTSU-HITO. 12th SOVEREIGN OF AN UNBROKEN LINE, FIRST EMPEROR OF NEW JAPAN



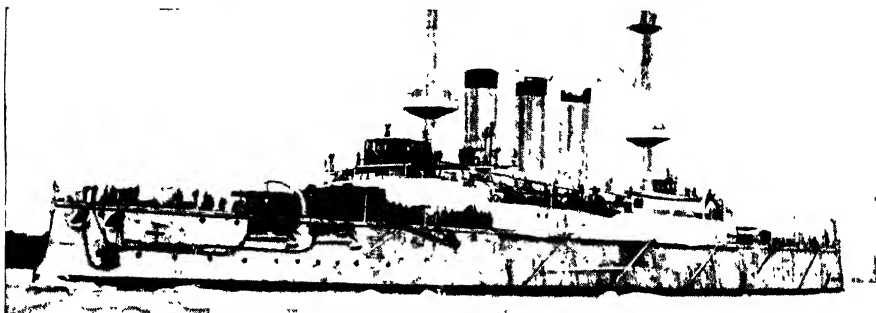
THE GOVERNMENT OF OLD JAPAN AT THE COURT OF THE SHŌGUN. BEFORE THE RESTORATION OF THE MIKADOS



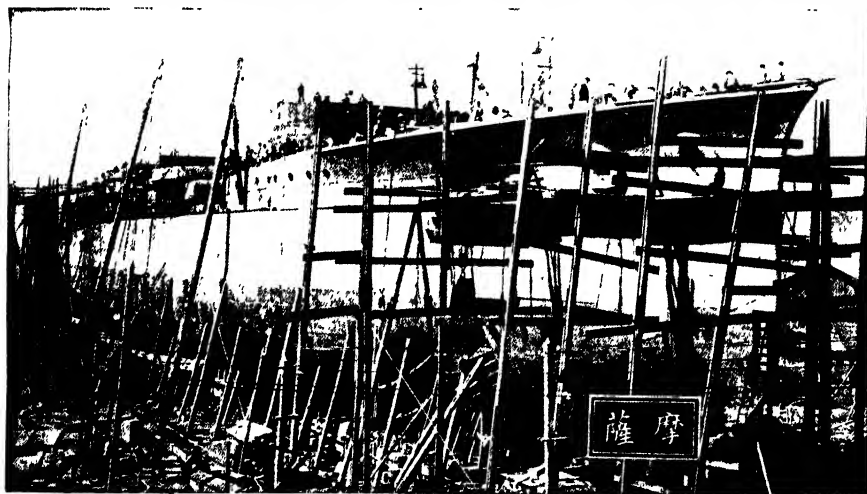
THE GOVERNMENT OF NEW JAPAN THE PRIME MINISTER HANDING THE EMPEROR HIS SPEECH AT THE OPENING OF PARLIAMENT



A WARSHIP OF THE SHŌGUN ABOUT THE YEAR 1860. FROM A JAPANESE DRAWING



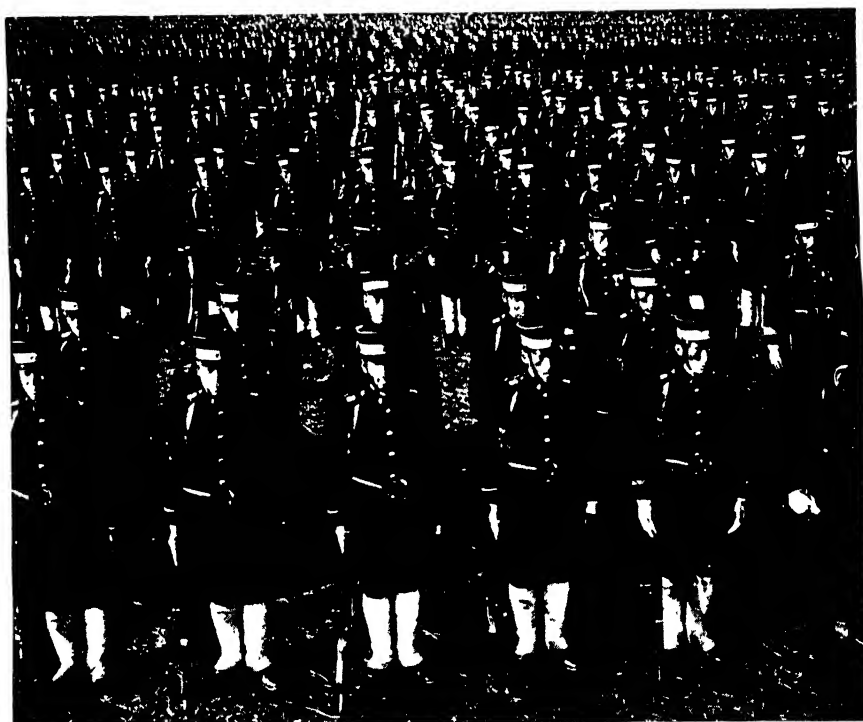
MODERN BATTLESHIP "SHIKISHIMA" REFLOATED AFTER BEING SUNK BY EXPLOSION



FIRST BATTLESHIP BUILT IN JAPAN. THE "SATSUMA" IN YOKOSUKA DOCKYARD
THE REMARKABLE DEVELOPMENT OF THE JAPANESE NAVY



WARRIORS OF OLD JAPAN THOUSANDS WERE DRESSED LIKE THIS UNTIL 1865



SOLDIERS OF NEW JAPAN AT THE TIME OF THE WAR WITH RUSSIA
THE REMARKABLE DEVELOPMENT OF THE JAPANESE ARMY



THE DOCTOR IN OLD JAPAN A MEDICAL MAN ATTENDING A PATIENT



IN A WAR HOSPITAL IN 1905, WITH EVERY EQUIPMENT OF MEDICAL SCIENCE
THE STRIKING PROGRESS OF SCIENCE IN MODERN JAPAN



THE PRIMITIVE MANNER OF THRESHING RICE STILL LARGELY IN USE IN JAPAN



THE BUSY INTERIOR OF A FLOURISHING SILK FACTORY IN JAPAN
 THE STRIKING PROGRESS OF INDUSTRY IN MODERN JAPAN

Keystone View Co.



JAPANESE ENTRY INTO THE RANKS OF GREAT POWERS HER GREATEST MILITARY ACHIEVEMENT, THE TAKING OF PORT ARTHUR
This drawing represents a company of Japanese forces entering Port Arthur after the capitulation passing the Russians on their way out of the surrendered fort. on Jan 7 1905



OLD JAPAN

THE MAKING AND SHAPING OF THE NATION ITS PEOPLE, RULERS, AND INSTITUTIONS

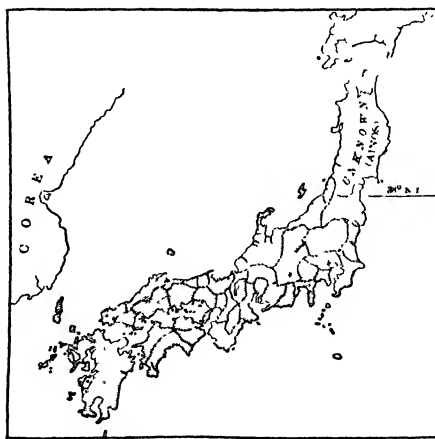
BY MAX VON BRANDT

OUR information concerning the earliest inhabitants of Japan is alike scanty and unreliable. At different spots in Yezo and the Kurile Islands excavations are found from three to six feet deep, with a length or diameter of fifteen to twenty feet; these lie in groups, numbering as many as one thousand, and are attributed by the Ainos to a people called Koro-pok-guru, meaning "people having excavations," or "cave-dwellers," or to the Ko-bito (dwarfs), who are said to have inhabited the island before the Ainos and to have been exterminated by them. These holes were probably covered with a roofing of branches on which earth was laid. Excavations in their neighbourhood have brought to light pots, sherds and stone arrows—a fact which is the more remarkable as the Ainos seem never to have learnt the art of making pottery, which they do not even now possess. On the other hand, a few centuries ago they made use of stone arrowheads; these were later replaced by points of bamboo, which are both more easily made and better suited to hold the poison which they employ in hunting.

Nothing is known as to the origin of the Koro-pok-guru or of the Ainos, apparently both peoples immigrated from the

north at an early period, the Ainos at any rate advanced as far as the northern half of Honshû, and perhaps even farther south. Some authorities consider the Ainos a Mongolian, others a Polynesian, people. Dr. E. Baelz places them among the Caucasian races, and believes them to have been related to the Mupiks, the peasants of Great Russia; the resemblance, at any rate in advanced years, is certainly remarkable. In this case we must consider the Ainos as members of a greater continental race, which migrated to Japan in prehistoric times and was gradually driven further northward by later arrivals, ultimately crossing into Yezo by the Tsugaru Strait. There are probably twenty thousand of them in Yezo, the southern part of Sakhalin, and in the Kurile Islands. Where their race has maintained its purity, their civilisation is scarcely higher than it was at the time when they first came in contact with the Japanese.

The origin of the Japanese is also wrapped in mystery. The attempt to solve the problem from the anthropological side, and to consider the modern Japanese as a mixed people consisting of Ainos, Korean, Chinese, and Malayo-Chinese elements may be said to have been



JAPAN IN THE FIFTH CENTURY
The map shows the land (in white) still inhabited by the Ainos, descendants of the original inhabitants of Japan.

successful, in so far as all these races have undoubtedly contributed to the formation of the nationality now inhabiting Japan, but no proof has been brought forward to show to which of these races the main body of those immigrants belonged, who probably made their way into Japan long before the seventh century B.C.

Ethnological comparisons promise better results. The practice of soothsaying by means of the shoulder-blade of a slaughtered animal, and that of sending horses and servants to accompany a dead prince, who were not killed and buried with him, but were partly buried in an upright posture round the grave mound to serve as a living fence—these seem to have been Japanese customs from a very early antiquity. For purposes of soothsaying they used the shoulder-blades of the stag, the sheep, which is usually employed for this purpose in Northern Asia, is not found in Japan.

Concerning their burial customs, the chronicle known as the Nihongi speaks as follows: "The brother of the Emperor Sumin [29 B.C.

70 A.D.] died and was buried at Musa. All those who had been in his personal service were gathered together and were buried alive in an upright position around his barrow. They did not die for many days, but wept and bewailed day and night. At length they died and became putrid. Dogs and crows came together and ate them up." The emperor, who had listened to the lamentations, ordered the abolition of this custom, and it is said that from the year 3 A.D. clay figures instead of human beings were buried in or about the barrows. Pieces of these figures are constantly found at the present day. However, this ordinance was frequently disregarded. Thus the

Chinese annals of the Wei dynasty stated that, on the death of the Empress Regent Himeko (Jingō Kōgō, according to the Japanese lists), in the year 247 A.D., a large mound was piled above her grave, and more than a thousand of her male and female servants followed her in death.

It is indeed difficult to eradicate customs which have become part and parcel of the national life, as is the case when the unwilling sacrifice has become voluntary in the course of centuries and is considered an honourable duty. In the year 646 A.D. the Mikado issued an order for the cessation of all these customs—namely, suicide on the murder of others for the purpose of sharing the fate of the deceased, the killing of his horses, the burying of treasure for the benefit of the dead, the cutting short the hair, stabbing in the thigh or loud wailing on the part of mourners, yet almost a thousand years later we find Ieyasu obliged to forbid the Samurai to kill or mutilate themselves upon their master's grave. Both of these

customs divination by shoulder-bones and the slaughter of servants at their master's grave, are undoubtedly of North Asiatic or Tartar origin. They also existed in China. Confucius mentions the second of these customs as belonging to antiquity, as also the substitution of wooden figures for human sacrifices, and the last known example occurs in the time of the present Manchu dynasty after Kanghsi's ascent of the



A FAMILY OF AINOS AT HOME
The Ainu are the earliest people of whom there is any trace in Japan.

throne (1662). They are to be retraced to the influence of Tartar dynasties. Moreover, the obscene character of a part of the Shintō mythology and the popular phallic worship, which was practised without concealment in Japan so recently as 1860,



TYPES OF JAPANESE AND THE PEOPLES FROM WHOM THEY HAVE PROBABLY DEVELOPED
It is probable that the Japanese nation has evolved from a mixed people, consisting of Ainos, Koreans, Chinese, and Malaysians. The types of these races, compared with Japanese as above, impress this probability upon the observer.

and existed in 1007, less openly, are evidences in favour of a Tartar-Shamanist origin. Finally, it is important to observe that the earliest events of importance in Shintō mythology are laid not in Kyūshū, which would be evidence in favour of an immigration from the west or south, but in Izumo, Yamato, and Setsu, thus pointing to a migration from the north. According to Chinese annalists, Korea was conquered and civilised by a member of their Shan dynasty, Kit-sze, on the fall of that dynasty 1122 B.C., therefore the migration from Korea to Japan must have taken place before that date, as the immigrants in question had certainly never come in contact with Chinese civilisation. It is, however, quite possible

**Ancient
Immigration
from Korea**

that this migration may have started from one of the Manchurian states (for example, Fumu) lying to the north of Korea. According to Chinese sources of information the inhabitants of these districts seem to have had many ideas and customs corresponding to those of Old Japan. In that case, old Engelbert Kämpfer was correct when he wrote in 1712, "Strangers from Datz, or Tartary, have long lain concealed in Japan under a name of doubtful meaning, and, scattered about the provinces, lived the wild life of fish-eaters."

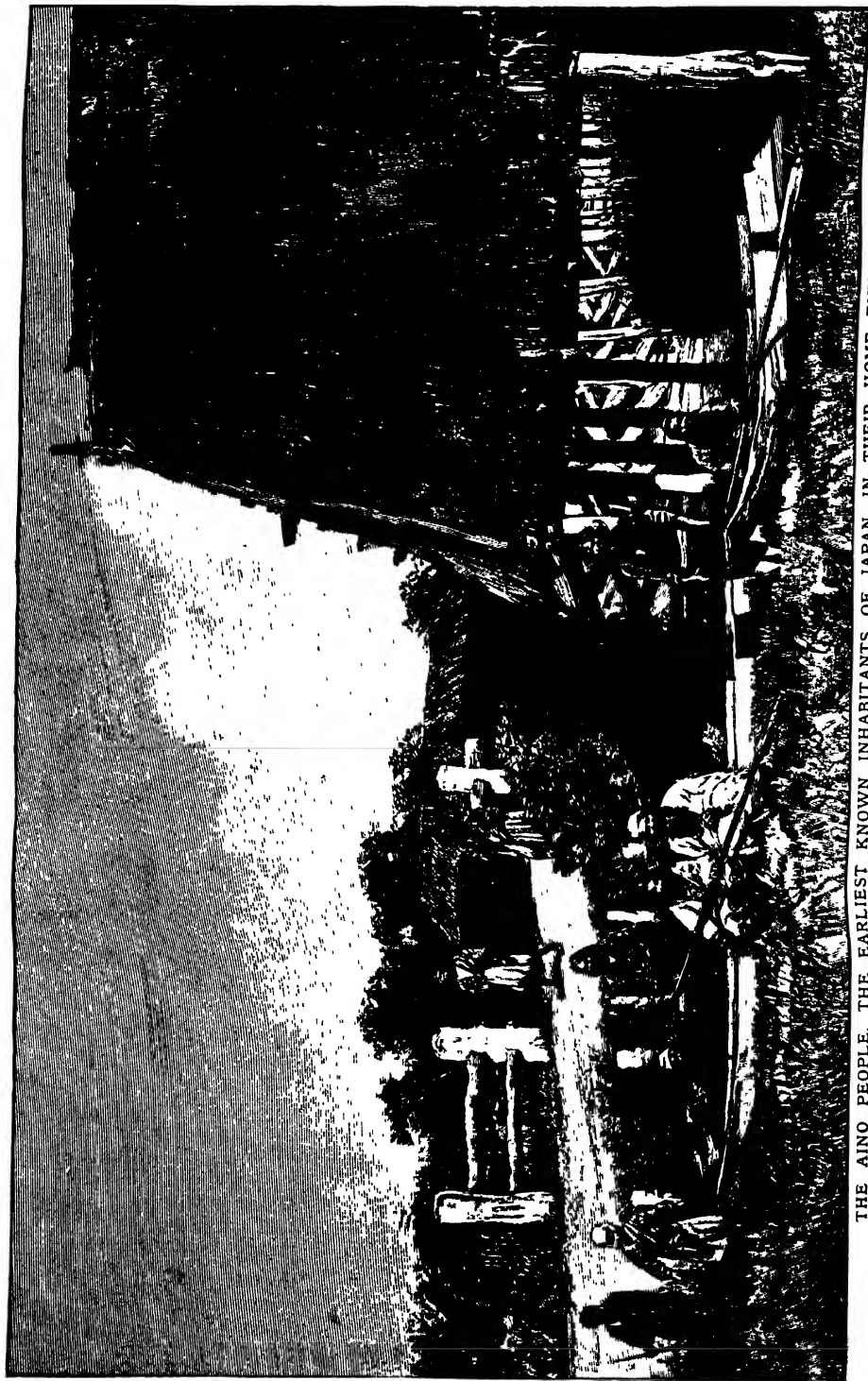
It is hardly within our scope to detail, and it would be unprofitable to summarise, the extravagances of the Japanese accounts of the cosmogony, the evolution of the world out of chaos, the union of

one of the sons of the gods with the daughter of the first man and woman, the immigration so to speak, of gods and the rule of demigods on the earth.

Myth may be regarded as beginning to merge in historical fact with the rule of the last lord of divine birth, Kamu-Yamato-Iwato-Biko, the youngest son of the last terrestrial spirit and the daughter of the dragon-god Rixō-sui, whom Japanese expositors regard as a ruler of the Loo-choo Islands. In the year 667 B.C., at the age of forty-five, he advances with his three brothers to conquer the whole kingdom of Japan. He first subdues Tsukushi (the modern Chikuzen and Chikugo), then Kibi (that is, the provinces of Bizen, Bitchū, and Bingo) in Kyūshū, and also Aki in Honshū. After three years of preparation for a further campaign he sails along the coast with his fleet to Naniwa (Ōsaka), where he lands. However, at Kusagesaka in Yamato and at Kumano, in the province of Ku, he is beaten, and is obliged to retire to his fleet. He loses the greater part of his ships in a storm, the

**A Great
Legendary
Hero**

remainder are saved only by the devotion of two of his brothers, who cast themselves into the sea to appease the anger of the gods. With fresh troops he returns to Yamato, and in the year 660 B.C. subdues the independent petty chiefs, partly by treachery, his supremacy being established by the surrender of the tokens of empire—the sword, mirror, and insignia, which had hitherto been in different



THE AINO PEOPLE, THE EARLIEST KNOWN INHABITANTS OF JAPAN, IN THEIR HOME ENVIRONMENT

THE MAKING AND SHAPING OF THE NATION

hands. He builds his residence, half palace and half temple (that is, house for ancestors) on the mountain Uji in Yamato, and hands over the government of the kingdom to four Ministers, one of whom becomes the ancestor of the famous family of the Fujiwara. The first "heavenly king" of Japan is known by the name of Jimmu, Spirit of War, which was given him after his death; so run the Japanese narratives.

If there be any substratum of reality in these traditions, it probably consists in the fact that the main settlement of the immigrants was situated in the provinces of Izumi, Yamato and Setsu, which were united at a later period with Yamashiro and Kawachi, and formed the Gokumai (the five original provinces), which was the central part of the kingdom. From this centre the advance to the conquest of the western and southern districts was made. Jimmu's expedition was probably undertaken to enforce the recognition of actual or putative rights which had existed at an earlier period; he is said to have married the daughter of the ruler of Izumi. The struggles appear to have been fought out between members of the same clan. Whether the Takem, who are mentioned later as inhabiting Kyūshū, are to be identified with the Kumiso, whether they were members of the immigrant hosts, whether and how far they were commingled with the Malay-Chinese or Korean nationalities, are problems insoluble at the moment.

According to Japanese sources of information the first Korean immigration is said to have taken place in 59 A.D.; however, embassies from Korea seem to have arrived in the country as early as 33 B.C. In the north-east the Ainos were the only enemies with whom the immigrants had to contend, although their opponents in that direction are mentioned under different names.

Japan's Intercourse with Korea

The great obstacle to the proper comprehension and narration of early Japanese history is the fact that native historical records are entirely wanting until the eighth century A.D. Until the sixth century A.D. the Japanese possessed no system of writing of any kind, and from that period until the invention of the Katakana syllabic script in the ninth century they used nothing but the Chinese characters.

The oldest piece of historical writing extant, the Kojiki, the "book of old traditions," was completed in the years 711 and 712; two older works, apparently time between the years 620 and 681, have been lost. The Kojiki contains

the history of the creation, of the gods and heroes, and of the Mikados, up to the year 628 A.D.; it was printed for the first time between 1624 and 1642. The next work in point of age, the Nihongi, "Chronicles of Japan," belongs to the year 720 A.D., and treats of the same subject-matter as the Kojiki, except that it carries the annals of the emperors to 699.

For this reason, apart from the fact that Chinese, Korean, Buddhist, and Confucian influences are very strongly marked, these books can only be used with the utmost caution. The lists of rulers given by them often fail to correspond

contained in Chinese works subject—for example, that of

Matuanlin. Moreover, they obviously bear the stamp of improbability. For instance, they relate that Jimmu reached the age of 127 years, and that among his first sixteen successors, the last of whom died 399 A.D., thirteen lived more than 100 years; one of them, Sumin, the Solon of Japanese history, lived 141 years, and ruled for 99 of them! Moreover, the long line of the Mikados—the late Mikado, Mutsuhito, was the one hundred and twenty-third—does not continue in direct succession according to our ideas, but, as even Japanese accounts admit, is broken

Japan's Oldest History



INVENTOR OF JAPANESE WRITING

Until the sixth century the Japanese had no system of writing, and from then to the ninth century they used Chinese. In the ninth century Kobo Daishi invented syllabic writing. He is here shown as a Buddhist saint, holding a thunderbolt, symbol of priestly authority.

by seven empresses and many adopted children.

Where contemporary Chinese and Korean accounts exist side by side—and this is constantly the case in the histories of the individual dynasties and states of these countries—the Japanese versions usually appear wholly untrustworthy. For instance, as regards the Empress Jingō Kōgō

The

Jingō successful conquest in 202 of Shiraiki in Korea, the account given by the writer of the Nihongi is adorned with impossible extravagances.

Apart from all the evidence against any historical foundation to the narrative (such as the mention of names which can be proved not to have existed at that period), the Chinese and Korean annalists mention Japanese attacks against Silla only in the years 209, 233, and 249. The first was a wholly unimportant event, while in the two latter the Japanese were defeated with heavy losses in ships and troops. The annals of the Chinese Wei dynasty of the year 247 mention the death of the Queen Himeko—that is, Jingō Kōgō—and relate that, after the outbreak of a civil war in which 100,000 persons were killed, a girl of thirteen years of age succeeded to the throne. This is a far more probable account than the story that Jingō Kōgō reigned 68 years after her consort's death.

Influenced by these and similar discrepancies between the Chinese and Korean historians on the one hand and the Japanese upon the other, W. G. Aston has declared his conviction that the Japanese narratives are unworthy of credence, not only up to 400 and 500 A.D., but also during the sixth century of our era. He considers that the first demonstrably historical event in Japanese chronology occurs in the year 461 A.D. Japanese history properly so called does not begin before

Introduction of Chinese Civilisation

500 A.D., and the introduction of Chinese civilisation into Japan took place 120 years later than the date given by the Japanese to that event—in 397 A.D., instead of 277 A.D.

Modern Japanese criticism has also declared against the credibility of the Nihongi. In 1889 Tachibana Riohei collected a large number of instances showing the unreliable character of the work. According to the Nihongi, Yamato Daké, the national hero of the Japanese, died in

the forty-third year of the Emperor Keikō—that is, 114 A.D.—but his son Tsinai, according to the same authority, was born in the nineteenth year of the reign of Seimu (150)—that is, thirty-six years after his father's death. Prince Oho-usu-no-mikoto was the twin-brother of Yamato Daké, the latter was aged sixteen when he took the field against the Kumasō in 98 A.D., so that the brothers must have been born in 83 A.D. But the Nihongi informs us that Prince Oho ill-treated a nobleman's daughter in the year 75—that is, eight years before his birth. A large number of similar discrepancies have been collected.

Consequently, to reconstruct Japanese history from the foundation of the empire (660 B.C.) to the introduction of Buddhism, we are forced to restrict ourselves to such information as can be checked and corrected by accounts other than Japanese. These latter are, at best, nothing but a patchwork of incredible traditions arbitrarily put together apparently with the object of providing some support for the claims which the ruling

Value of Chinese Records

dynasty advanced at a later period. Hence there can be no possible doubt that the three original settlements of the immigrants, Yamato, Izumi and Tsukushi (Northern Kyūshū), existed independently of one another long after the time of Jimmu. In the annals of the Han dynasty of China (25–220 A.D.) mention is made of Japanese embassies which could only have been sent out by petty princes. The Chinese records compiled by Matuanlin in the thirteenth century show how low was the stage of Japanese development at the time when these accounts were written.

The annals of the later Han, referring to Japan, say that there was a mountainous island to the south-east of Korea, divided into more than a hundred districts. After the conquest of Korea by Wuti (140–86 B.C.) thirty-two of these tribes, who called their hereditary rulers kings, are said to have entered into communication by messenger with the authorities of the Han. The ruler of "Great Wo" (Japan) resided in Yamato, and the customs of the people were similar to those of the Chinese province of Chekiang (600 miles away), which lay opposite to Wo. The soil was suitable for the cultivation of corn, hemp, and mulberry-trees. The people understood the art of

THE MAKING AND SHAPING OF THE NATION

weaving. The country produced white pearls and green nephrite. In the mountains there was cinnabar. The climate was mild, and vegetables could be cultivated both in winter and summer. They had no oxen, horses, tigers, leopards, or magpies. Their soldiers carried spears and shields, bows and arrows of wood, the points in many cases being made of bone. The men tattooed their faces and bodies with designs. Difference of rank was denoted by the size and position of these designs.

The clothes of the men were fastened crossways by knots, and consisted of one piece of material. The women bound up their hair in a knot, and then dress resembled Chinese clothes of the thickness of one piece, these they drew over their heads. They used red and purple colours to besmear their bodies as the Chinese used rice-powder. They had forts and houses protected with palisading. The father and mother, and the elder and younger brothers of a family, lived apart but when they came together no difference was made between the sexes. They took up their food in their hands, but laid it

Habits of the Early Peoples

upon plates of bamboo and wooden dishes. They all went barefoot. Reverence was paid by crouching low. They were very fond of strong drink. They were a long-lived race, and people a hundred years old were constantly met with. The women were more numerous than the men. All men of high rank had four or five wives, others two or three. The wives were faithful and not jealous. Theft was unknown and litigation extremely rare.

The wives and children of criminals were confiscated, and for grave offences the criminal's family were destroyed. Mourning lasted only ten days, during that period the members of the family wept and lamented, while their friends came, sang, danced, and made music. They practised soothsaying by burning bones over the fire, and thereby pre-determining good or evil fortune. They appointed one man who was known as the public mourner; he was not allowed to comb his hair, to wash, to eat meat, or to approach any woman. If they, the survivors, were prosperous, they made him valuable presents; but if misfortune came upon them, they blamed the "mourner" for having broken his vows, and all joined in killing him, a custom the existence of which is confirmed by Japanese sources.

Further on we are told that "between 147 and 190, Wo was in a state of great confusion, and civil wars continued for many years, during which period there was no ruler. Then a woman, Pimihi (Himeko), appeared. She was old and unmarried, and had devoted herself to the arts of magic, so that she was able to deceive the

A Queen who was a Sorceress

people. The people agreed to recognise her as queen. She had 1,000 male servants; but few saw her face, except one man, who brought her meals and maintained communication with her. She lived in a palace of airy rooms, which was surrounded by a palisade and protected by a guard of soldiers."

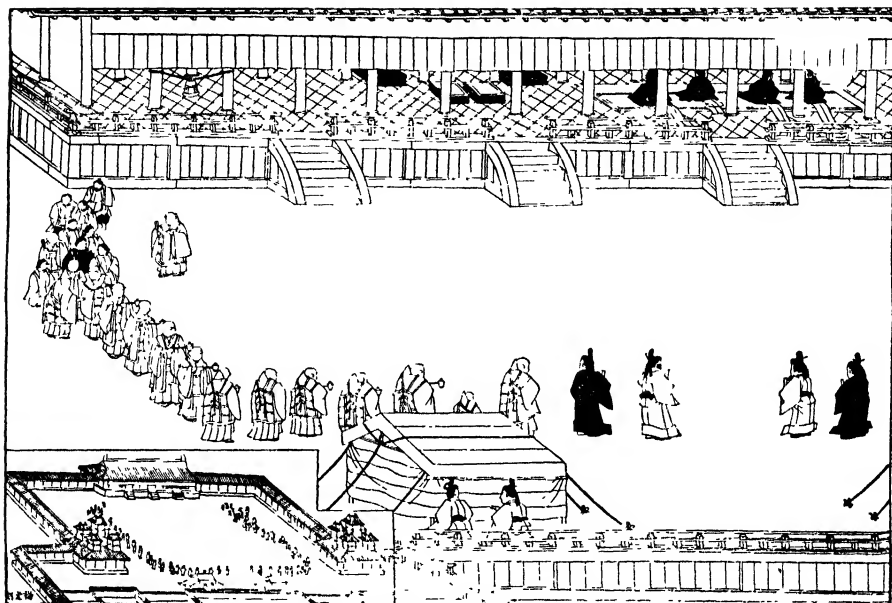
From the third century A.D. we have constant references to embassies from Japan to China bringing presents (tribute) and seeking grants of titles and seals. Many of such mentions may have been inspired by Chinese vanity alone; none the less, it is quite possible that the half-barbarian Japanese of that age may have been flattered by the conferment of such outward distinctions, although their descendants naturally deny the dependency of their country upon China. Traces of a certain degree of dependency are to be found until the period of the great Mongol invasion of 1370-1380.

From the last century B.C. closer and more constant connections subsisted between Japan and the states in the south of the Korean peninsula. It is not easy to distinguish the character or results of the various embassies, incursions, and larger expeditions undertaken by the State or by individuals; at any rate, many of the hostile descents of the Japanese upon the Korean seaboard of which we hear were made as often for practical purposes as to support one or other of the political parties in Korea.

The Japanese State was too loosely organised at that period to have provided

the impulse to each one of these different movements.

E. H. Parker who has made a special study of the relations of China and Japan with Korea, says on this point: "The Chinese twice overran Korea, once in the third century B.C. and once in the seventh century A.D. In both cases their personal government was of short duration, and then vicereignty never extended over the northern half, and for some time not even beyond the mountain



THE CEREMONY OF WORSHIPPING THE IMPERIAL ANCESTORS IN JAPAN

The worship of their common ancestor was the bond of union within each tribe in Old Japan. Each tribe, with its chief, formed a self-contained whole, the Emperor's tribe being the most numerous and powerful. The Imperial ancestors were worshipped by the tribe as a whole, the custom being attributed to Confucian influences.

range which divides the northern half into eastern and western portions. The Japanese never set foot in that part of Korea which was actually under Chinese influence, except during a few months in the time of Hideyoshi at the end of the sixteenth century. They never really subdued any part of Korea. It is, however, possible that scattered remnants of the Japanese race may have existed in the extreme south of the peninsula during the first century A.D. There is no doubt that Japanese influence was strong in the south-western parts until the second Chinese invasion. At a later time they were mere pirates, until Hideyoshi conceived the idea of attacking China by way of Korea. On the other hand, the Japanese from the earliest to the latest periods seemed to have possessed a settle-

Early Wars with China

ment in the extreme south of Korea, or at Fusan." Japanese records mention many battles with the Kumasō in Kyūshū, who were either invaded and attacked in their own country, or themselves invaded and overran the western provinces of the main island. The first battles against these eastern neighbours are those mentioned as having occurred

under the Emperor Keikō (71-130 A.D.). His son Yamato Daké, the warrior prince, carried the fame of the Japanese arms, though certainly only for a time, into the mountain district of Nikkō, north of the modern capital, Tōkiō.

Origin of the God of War

In other respects, the records are confined to accounts of the gradual and very slow development of the interior, which is naturally ascribed to the enterprise of individual emperors. Sūjū, the tenth emperor (97-30 B.C.), is said to have constructed the first aqueduct for the irrigation of rice fields. His successor, Sunin (29 B.C. 70 A.D.), continued the work, and extended it by making canals; he is also said to have encouraged the national god worship. He seems also to have been the first to introduce a system of taxation, a reform of which the chief object was to provide funds for religious worship. Under the twelfth Mikado, Seimu (131-190), an expedition against the Aino of the East took place, and under the fifteenth, the Empress Jingō Kōgō (201-269), occurred the fabulous voyage to Korea. Her son Ojin, of whom she is said to have been pregnant at the time, and who for that reason has since been

THE MAKING AND SHAPING OF THE NATION

worshipped as the god of war (Hachiman) succeeded her (270-310), and is reported to have paid special attention to trade and manufactures, teachers of which he brought over from Korea. His successors imitated his example, and thus we reach the epoch of the introduction, through Korea, of Chinese civilisation into Japan, although many of the statements upon this subject must be considerably post-dated.

During the whole of this period the immigrants seem to have been in no very close relations with the Emperor. Fukuda Tokuzō connects these "Yamato" even during their earliest period by the fusion of three subordinate tribes—the "descendants of heaven" (Tenson), the "heavenly deities" (Tenjin), and the earthly deities (Chiji) standing in different degrees of relationship to the sun-goddess. But here he

The Growth of the Priesthood is probably describing the results of later developments; such distinctions do not usually become manifest until the necessity is apparent for sharper lines of demarcation between the upper and lower grades of society, and this can hardly have been imperative at the stage of development reached by the immigrants about 660 B.C.

The development of the priesthood must also have been a very slow process, even according to the Japanese reports. The more pronounced ancestor-worship with which were connected the more definite distinctions of social rank may be ascribed to later (Confucian) influences.

This much is certain, that the race which had the upper hand in Central Japan—the power of the "Yamato" scarcely reached beyond this region—was composed of a large number of tribes (Uji), each of which had originated in a single family. Both in Japan and China we find the same course of development which was followed in Greece, Rome, Germany, and among the North American Indians.

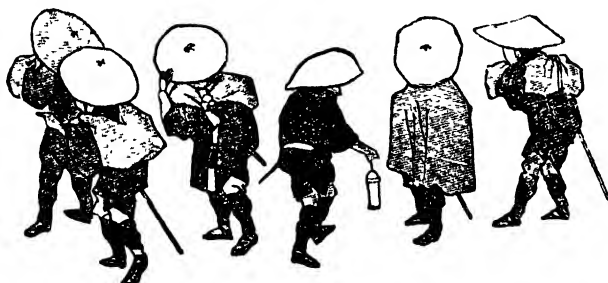
Such tribal unions increase to a remarkable degree the stability and permanence of the body politic in which they pass the first stages of their constitutional development. In Japan each tribe with its chief formed

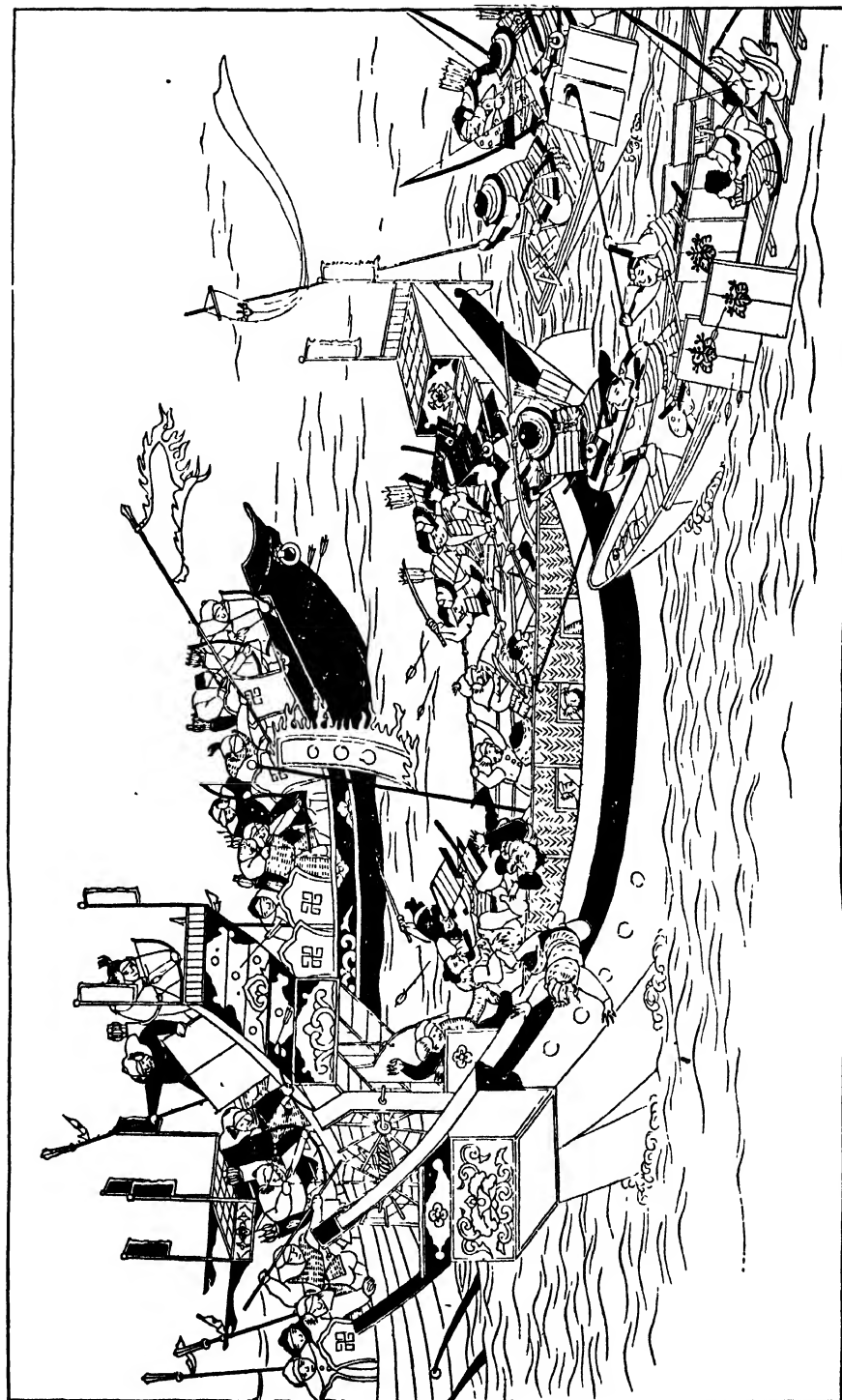
The Old Tribal System

a self-contained whole, the Emperor's tribe, under his personal leadership, being the most numerous and powerful. The worship of their common ancestor was the bond of union within each individual tribe, and the worship of the sun-goddess formed the tie between the Imperial and the other tribes. The creation of fresh tribes, especially of prisoners of war, slaves, and servants or craftsmen attached to the Imperial Court, seems to have been a privilege of the Emperor, who was thus able to increase the strength of his household troops.

It seems that originally within the tribe, while it was yet small, the products of hunting, fishing, and agriculture were held in common, and that ultimately there was community of all acquisitions. The tribe could also enter into external relations without losing its corporate character, appearing in some respects as a legal personality. Certain offices belonged to the tribe, and were hereditary in it—the man followed the woman into her tribe, to which also the children belonged. The power of the head of the tribe over the members was very considerable, but, on the other hand, the relations of individual Uji to the Imperial tribe seem to have been very loose. They consisted chiefly in the recognition of the Emperor as high-priest for the worship of the common ancestral goddess, as war-lord, as the representative of the common interests abroad, and as chief judge to decide disputes between the different tribes. The Emperor had no right over their land or property.

Duties of the Chiefs





THE ATTEMPTED INVASION OF JAPAN, IN 1281, BY THE MONGOL ARMADA WITH A HUNDRED THOUSAND MEN

The Japanese annals are full of stories of the destruction of the Mongol Armada. The truth appears to be that a fleet of from 3,000 to 4,000 sails, carrying 100,000 warriors from China and Korea, was almost entirely destroyed by a typhoon, and that the Japanese then made an end, without any loss to themselves, of such of the crews and troops as had been saved.

ORGANISATION OF THE EMPIRE & WARS OF GREAT FAMILIES

RISE OF THE SAMURAI AND THE SHŌGUNATE

IF the Japanese annals are to be believed, Jimmu, immediately after the foundation of the empire, handed over the government to four Ministers, one of whom was an ancestor of the family of Fujiwara. In this piece of information we may probably recognise nothing more than a desire, formulated by this powerful family some fifteen hundred years later, to justify their actual predominance by reference to an antiquity as remote as possible.

In reality, the true state of affairs for a long period must have been that the supreme chieftains of the victorious tribe found themselves obliged to defend and to extend their tottering supremacy as best they could. As the emperors attempted to strengthen the forces under their control, so also did the chieftains of other tribes (Uji). Conflicts can be shown to have been waged in the course of centuries between the emperor and unruly Uji chiefs, which were generally decided by the interference of other chiefs in favour of one or other of the contending parties, and not always in favour of the rightful superior. Such struggles constantly broke out over questions concerning the succession to the throne, for it was not until the reign of Kwammu (782-806) that the right of primogeniture

was asserted, and it was some time before it advanced from the theoretical to the practical stage.

These continual contests for power and supremacy involved the downfall of the old tribal system. The ultimate causes of the change are to be found in the increase of the population and consequently of the members of the individual tribes, and also in the increased necessity for labour to provide sustenance for individuals, resulting in the abandonment of fishing and hunting for agriculture. The rise of the family and of the individual within the tribe gradually made itself felt as a danger both to the upper and to the lower strata of society. To the upper, because the Uji system, in the event of a rapid increase in the members of the tribe, placed these numbers at the immediate

disposal of a vassal anxious to create disturbance; to the lower, because the tribe was no longer able to provide for the welfare of its members.

The Chinese constitution offered a solution of these difficulties, on which the Emperor or his councillors gladly seized. In the great neighbour empire the monarch's person was unapproachable to the mass of the population. He ruled by means of his



A JAPANESE EMPEROR OF EARLY TIMES
A typical representation from a drawing by a native artist.

officials, of whom he saw none but the highest. Everything in the country, men as well as land, was his property, and wholly subject to his will, as exercised through Ministers in the capital and viceroys in the provinces.

The constitution of the Japanese Empire now underwent a change in accordance with these principles. The Mikado was nominally at the head of the Government in practice, though not as a matter of right, he was confined to the precincts of his palace, and as time went on became more and more a stranger to his subjects. Ultimately he became, what he remained until 1868, a mythical personality, for the possession of whom disputants would fight, because this alone could give to their measures the stamp of legality, but a personality who could only give expression to his will when his servants provided the means to this end, with a view to their own advantage and aggrandisement. The executive power lay in the hands of the central administration, which had been remodelled after the Chinese pattern. This body was controlled by anyone who had sufficient strength or cunning to make himself master of the situation. From the

heads of tribes a court nobility, the Kugé, was created, from which were selected the high officials of the central administration and the viceroys of the provinces and departments.

The tribes, as such, lost the political and economic importance which they had hitherto possessed, and their property was no longer held in common. Then place was taken by the family, the Ko, in which the individual member had greater freedom of action. On the other hand, again after the Chinese model, freedom was limited and the solidarity of family life increased by the introduction of a new system of police, to which the history of early England supplies a striking parallel. The Ko were organised in groups of five, and each group became answerable in common for its members. This regulation seems to have been further

Organising a System of Society

strengthened by the creation of similar unions of ten families, or twenty, and so on. Only a few of the greatest tribes, such as the Fujiwara, the Taira, and the Minamoto retained that influence which the Uji had formerly exercised, and this in spite of the fact that the unity of the members on which the strength of the Uji had rested was now a thing of the past. We may,



SCENE IN THE HOUSE OF A JAPANESE NOBLEMAN UNDER THE OLD REGIME

however, conclude that these families, and especially the Fujiwara, were the chief agents in the introduction of this change, which exercised so great an influence upon the whole of Japanese internal development that the battles of the next eight hundred years were, almost without exception, fought out between and within such tribes.

Such a change was naturally slow of completion. Initiated and supported by Chinese and Buddhist influences, which began to make themselves felt in the sixth century, a necessary condition of its accomplishment was the downfall of the existing system the reduction of the Emperor's position which that system strengthened, and, above all things, energy and decision. As early as 603 A.D. the Empress Suiko created twelve new grades of nobility: in 647 these were reorganised in thirty subdivisions by the Emperor Kōtoku. In this institution we may trace the origin of the Kugé, the Court nobility. In 603, eight Ministers of the Imperial palace were created, to deal with administration and education, ceremonies, finance, and the census, military affairs, the judicature, the exchequer, and the domestic economy of the palace.

At this time the "Counsellor of the Gods of Heaven and Earth" (Jingi Kwan), who had previously been a supreme authority, was deprived of his dignity by the progress of Buddhist influence. In 786 the Dajō Kwan was created, a board of the chief officials of the realm, consisting of four Ministers (the princes and the chief of the Kugé), these were the great Minister of the Great Government (Dajō Danjin), the Sadajin and the Great Ministers of the Left and Right (Udajin), and the Privy Counsellor (Naidajin). The entire government was in the hands of these officials. Finally, in the year 889 the hereditary dignity of the Kwambaku or Regent was created.

Other changes exerted a deeper influence upon the social organism. Under the



KWAMMU, WHO ESTABLISHED THE LAW OF SUCCESSION
He reigned 782-806, ending a long series of struggles as to the succession

Emperor Kōtoku (645-654), a succession of regulations called the Taikwa laws (this being the name of the year-period in which they were issued), withdrew from the Uji the offices which had hitherto been connected with them, and arranged that these offices should henceforward be held only by men of proved capacity. The members of the Uji now became vassals of the Empire, and the land was divided into provinces (kuni) and districts (kōri), the inhabitants of which were now responsible to the Emperor for the payment of taxes in kind and the performance of labour services. In the year 689 was promulgated the "Taiho"—that is, the existing body of legislation reduced to writing.

The most important point of this code was the introduction of a system that had existed in China from immemorial

antiquity, the division of the arable land, all of which henceforward belonged to the emperor, into temporary family holdings (on leases of six or twelve years). The size of these was proportioned to that of the families that held them, and rent was paid in the form of produce and of labour services. Forest, moorland, etc., remained common property.

The Land System of Old Japan If the peasant brought fresh land under cultivation, he had the right of usufruct for a considerable period free of taxation, and this right he could even sell to others with the consent of the authorities.

At a later period this system of land tenure became the basis for the formation of the feudal state; at that time the territorial lords claimed to stand in the position of the emperor toward the tenants, raised the taxation upon arable land from three to fifty per cent., appropriated the common land, and respected only those articles of the code which happened to correspond with their own convenience. Under this system the possessions of the temples and monasteries increased with unusual rapidity; in addition to the land which they gained by making clearings for cultivation, they acquired, notwithstanding repeated prohibitions, rich presents and legacies, which enabled the priests during the wars of the coming century to play a part by no means in consonance with their vows of poverty.

In the year 669 Nakatomi no-Kamatari received from the Emperor Ten-ji, who favoured his desires, the family name of "Fujiwara," indicating his place of birth. His family was of divine origin; their ancestor was Amano-koyane no-Mikoto. One of their forefathers had accompanied Jimmu on his campaign, and had received from him the daughter of a subjugated prince in marriage; another member had taken the family name of Nakatomi under the Mikado Kimmei (540-571). Thus the Fujiwara were the oldest and most distinguished clan in the country after the Mikado's family. Of one hundred and fifty-five families composing the Court nobility (Kugé), the first ninety-five traced their descent from Kamatari, and it was from the first five of these, the Go-sekké, that the Mikado was obliged to choose his consort. From 888 to 1868 the office

of Regent and also that of Daijō Daijin was hereditary in this family.

Its influence was further increased by constant intermarriage with the house of the Mikados, the daughters of which almost invariably married into the same family. However, this position of almost complete supremacy which the family had succeeded in acquiring was destined to bring about the loss of its political power. In the hands of the Fujiwara the Mikados were mere puppets, generally children, and often in their tenderest years. The provincial governors remained peacefully in Kiōto, and sent substitutes to occupy their posts. If a Shōgun were appointed to deal with



MICHIZANÉ, EXILED JAPANESE NOBLEMAN, who was overthrown in conflicts arising out of Court intrigues in the reign of Daigo (898-930) and sent into exile.

ORGANISATION OF THE JAPANESE EMPIRE

a revolt of the Aino or of some governor, he left others to do the work, and remained at Court to lead the life of pleasure for which he found there all possible provision. Japanese literature centred round the Court of the Mikado, and in this epoch attained its zenith; but the period was also one of extreme luxury and unbridled immorality.

The real power passed by degrees into the hands of those who did the work of the Government. While the effeminacy of the Court nobility increased, a stronger caste rose into prominence, the Buké, who may be defined as a military nobility. The chief representatives of this caste were the two families of the Taira and the Minamoto. The former traced their descent from Takamochi, the great-grandson of the Emperor Kwanmu (782-806), while the latter family were descended from Tsunemoto, a grandson of the Emperor Seiwa (859-880); both were originally members of the Court nobility, five families of which, as late as the year 1868, retraced their origin to the Taira and seventeen to the Minamoto.

The first serious danger with which the Fujiwara were confronted arose from a struggle for precedence against the Kugé family of the Sugawara, who were no less ancient than themselves. The conflict was fought out amid the intrigues of Court life, and ended with the overthrow of Michizane, the representative of the Sugawara family, who was defeated in the reign of Daigo (898-930) and sent into exile. More dangerous was the revolt of one of the Taira, who set himself up as emperor in the Kwantô under the Mikado Shuzaku (931-946), and was supported by some members of the Fujiwara; the movement, however, was suppressed after a bloody conflict. The influence of the Fujiwara in Kiôto remained unimpaired until the beginning of the twelfth century. The Taira were active in the south and west, the Minamoto in the north and east, where they won a great military reputation, and gathered bands of bold and predatory warriors around them. Both parties were fully occupied with wars against the Aino in the north, and against the Koreans, who had invaded Kyûshû in the south.

Meanwhile, both the Taira and the Minamoto began to acquire influence in the capital. A favourite of the Emperor

Toba, by name Taira no-Tadamori, had a son by one of his master's concubines (or by a servant of the palace whom he married later) in 1118, whom he named Kiyomori. In the disputes concerning the succession which broke out upon the death of the Emperor Konoye in the year 1155, the two chief claimants for the throne were Shutoku, a former Mikado, who had abdicated in 1141, and now claimed the imperial title for his son, and Go-Shirakawa, one of the sons of the Emperor Toba, who had abdicated in 1123. Almost all the Minamoto supported the first of these claimants, while the cause of the other was espoused by the Taira.

The latter succeeded in obtaining the election of Go-Shirakawa; Kiyomori, who had inherited all the dignities and offices of his father, offered to support him. In the battles between the two parties, Yoshitomo, a member of the Minamoto, also fought on the side of the Taira. The Minamoto were defeated at the battle of Taiken Gate; their leader, Yoritomo, committed suicide, while Tame-tomo, a renowned archer, was captured and banished. Kiyomori was rewarded with the position of Daijô Daijin. He now ruled as the Fujiwara had done before him. The Minamoto became the special objects of his hatred, and he persecuted them with such ferocity that in 1159 Minamoto no-Yoshitomo, who had previously been on his side, declared against him. He, however, was quickly overpowered, and murdered while in flight.

This victory gave Kiyomori absolute predominance. His father-in-law, the Mikado Go-Shirakawa, who had abdicated in 1158, was carried off and sent into exile [see plate facing page 417], and the war of extermination against the Minamoto continued. Yoritomo, the fourth son of Yoshitomo, escaped the fate of his brother owing to the pleading of the sons of Kiyomori, and was sent into exile. Three of his half-brothers, including the famous Yoshitsune, who was then an infant at the breast, were spared for a like reason. Their mother, the fair and clever Tokiwa, a peasant woman by birth, who had been the concubine of Yoshitomo, saved them after they had been cut off from flight by offering herself to the victor as his concubine. Yoritomo, who had married the daughter of Hôjô

**Claims
to the
Throne**

**Struggle
Between the
Families**

**Carrying
on an
Emperor**



"THE BATTLE THAT DESTROYED HUMAN RELATIONS" THE FIGHT AT TAIKEN GATE
 This internecine conflict, in which brother fought against brother and families were divided, was one of the battles of the wars of the Taira and Minamoto families, which broke the power of the ex-Emperor Shotoku, who, having been forced to abdicate, claimed the throne for his son in 1155. The fight came to be known as "the battle which destroyed human relations." The final battle of these Japanese "Wars of the Roses" was fought at sea, near Shimonoseki.

Tokimasa, the man to whose custody he had been committed, raised the standard of revolt against the Taira. His first attempt ended in disaster, but he escaped to the Kwantō, soon collected a force, and fortified himself in Kamakura, where the Taira did not venture to attack him. Shortly afterwards (1181) Kiyomori died; his last words to his family were that the observance of the usual burial customs was to be omitted in his case, and that the only monument to be set up before his grave was the head of Minamoto no-Yoritomo.

His son Munemori possessed neither the capacity nor the bloodthirsty energy of his father. He wasted valuable time in deliberation while his enemies in the north, who were joined by the remnant of the Minamoto, grew more powerful every day. Their cause was also espoused by many of the Fujiwara, by the priests of Hieizan, and by the exiled Go-Shirakawa.

The first conflict took place in the mountains of the Nakasendō, between an army of the Taira and Minamoto no-Yoshinaka, whose father had also been a victim of Kiyomori. The Taira were utterly beaten in 1182 and Munemori fled from

Kiōto with the young Mikado Antoku. There the old Go-Shirakawa greeted the conqueror upon his entry. Antoku was declared to be deposed, and Go-Hoba was elected Emperor in his place. He appointed Yoshinaka to the post of Shōgun, so that this personage now became leader of the opposition to the family of his cousin Yoritomo. Minamoto no-Yoritomo and his younger brothers, Yoshitsune and Noriyori, against him, they defeated him in 1184 at Lake Biwa, and Yoshitsune committed suicide. Yoshitsune availed himself of this advantage to resume the pursuit of Munemori.

After a series of combats, all of which went against the Taira, a decisive naval battle was fought in 1185 at Dan-no-ura, near Shimonoseki. The Taira made a most valiant resistance, but were utterly routed. The widow of Kiyomori drowned herself with the Mikado Antoku, who was then five years old. Most of the Taira who did not fall in the battle committed suicide or were killed in the pursuit. A few found refuge in the remotest parts of Kyūshū, where it is said that their descendants may to this day be recognised. The utter ruin with

**Defeat
of the
Taira**

**Decisive
Naval
Conflict**

ORGANISATION OF THE JAPANESE EMPIRE

which the Taira had once threatened the Minamoto was now dealt out to them by the enemy they had formerly conquered.

In certain respects the wars of the Taira and Minamoto are analogous to the Wars of the Roses in England; the comparison can be extended to the colours worn by the Japanese parties, the standards of the Minamoto being white and those of the Taira red. The events of these wars form the subject of the most famous Japanese novels, which are to this day the delight of young and old.

The following four centuries of Japanese history are filled with indiscriminate fighting. Law and order are non-existent, treachery and murder are of daily occurrence, and our contempt for the faithlessness of the nobles to the Mikado, the Shōgun, and the Regent is increased by the numerous instances of the fidelity displayed by the lower orders towards their masters. Each individual is concerned only with his own advantage and the easiest means of obtaining it. The one inspiring feature of the period is the stoical courage with which the conquered, who as conquerors were merciless, met their death—they fell upon their own swords, after the manner of the ancient Romans.

At the outset of the rule of the Fujiwara in the eighth century the necessity became apparent, probably owing to the growing effeminacy of certain classes of the population, for the creation of a special military

sional soldiers. Instances occur at an early period of the existence of body-guards of which the military forces of the greater lords may have been composed:

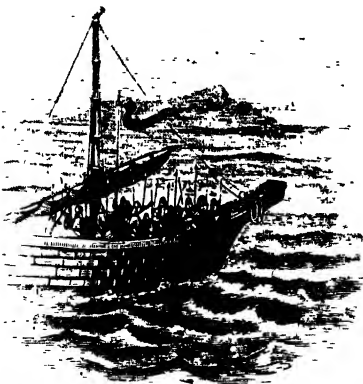


TAMETOMO, THE GREAT ARCHER,
defying his enemies in battle against the Taira families,
about 1155, when he was captured and banished.

these, however, are purely exceptional cases. As in Anglo-Saxon England and in Europe at large during the ninth and tenth centuries of our era, the necessities of the time obliged the free peasants and often the petty nobles of Japan to place themselves under the protection of a more powerful lord, and to give up their freedom in return for the security which he could offer them.

An additional piece of evidence for this fact is the argument invariably adduced by the Japanese themselves during the debates on the proposal to capitalise the incomes of the samurai (1870-1880), that this order of nobility, or rather gentry, had originated from the peasant class in the eighth century and ought to revert to that condition. The peasant serfs, like those who voluntarily sought the protection of a lord, owed military service to this lord, and not to the Emperor: eventually, in view of the unbroken continuance of war, both parties, lord and peasant, found it to their advantage to draw a more definite line of demarcation between the productive and the military classes.

Similar circumstances no doubt gave rise to the great fiefs. In the times when might was right, the regent, the field-marshal, or whoever was in power for the moment, either seized the property of a defeated enemy for himself or divided



JAPANESE WARSHIP IN 12TH CENTURY
From a drawing on a Japanese bank-note

class (the Samurai). At an earlier period every man was a soldier, and marched when he received his summons; now this militia was replaced by a class of profes-

HARMSWORTH HISTORY OF THE WORLD

it among his adherents. At a later period, when an increased number had been able to carve a kingdom for themselves out of the property which theoretically belonged to the Emperor, when the country was divided among great and small lords, actual possession formed nine-tenths of the law, and often the whole of it; whether the possessor of land had been duly and formally invested with it was a matter of total indifference. What the sword had

**Owners
of the
Country**

won, the sword alone could keep. So when social conditions became more stereotyped at the beginning of the seventeenth century, the whole of the country was in possession of greater or smaller lords, who held their lands in theory from the Mikado either directly, or mediately through the Shōgun. The theory became practice when, upon the restoration of the Mikado's power, the landed property and all the inhabitants of the empire were claimed as Imperial possessions by the Government.

From the victory of the Minamoto over the Taira until the restoration of the Mikado in 1868, a period of almost seven centuries, two facts are of primary importance for the internal development of Japan. First, that whereas Kiōto had hitherto been the social and political centre of the country, this centre of gravity was now transferred to the north-east, first to Kamakura, a foundation of Yoritomo, and afterward to Yedo, founded by Iyeyasu. The second fact is of no less importance: during the greater portion of this period the actual power was not exercised by the bearers of the different titles of office, the Mikado, Shōgun, and Regent, who were generally children, and sometimes babes in arms; the strings of government were pulled by

**The Real
Rulers of
Old Japan**

relations and other personages behind the scenes. Extremely rare are the cases in which the bearer of the title plays anything but a passive part, and that, too, at a time when there was certainly no lack of vigorous and energetic men in Japan.

The victory of Dan-no-ura was followed by an outbreak of serious dissensions within the Minamoto family, evoked by the jealousy of Yoritomo at the military success of his half-brother, Yoshitsune; shortly afterward the latter was murdered by order of Yoritomo. The person-

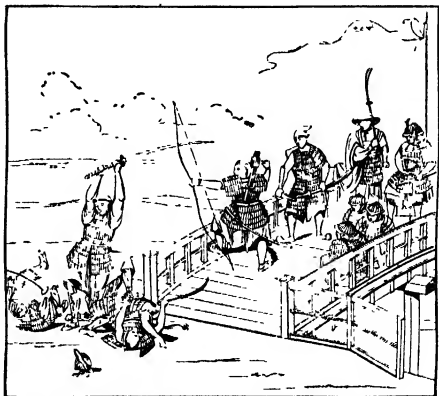
ality of this most attractive of all the Minamoto has become the nucleus of a cycle of legends; the most probable story says that he committed hara-kiri, after killing his wife and children, and that his head was brought to Kamakura, to be shown to his brother as evidence of the execution of his orders.

Yoritomo himself was invested in 1192 with the title of Sei-i Tai Shōgun, "the great general subduing the barbarians." He died in 1199. Upon his hereditary estates in the eastern provinces he instituted a properly organised system of government, the "Baku-fu," indicating the "curtain screen" which surrounded the tent of the field-marshal. This system corresponded in some respects with the military administration of the field-marshal; the incompetent provincial governors were replaced by capable subordinates of his own. Under him Kamakura became a

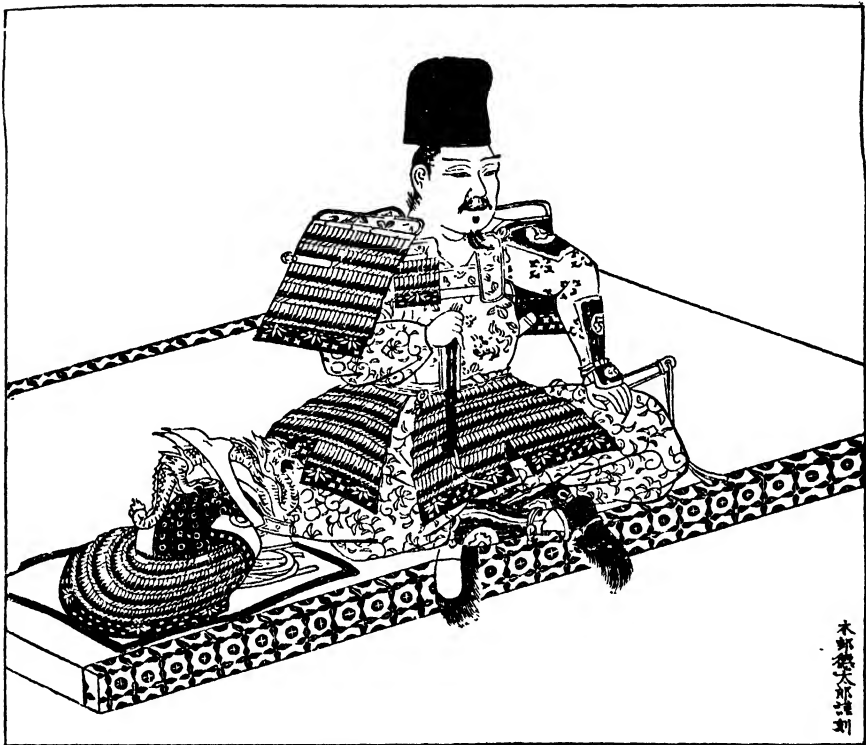
**The Title
of
Shōgun**

large and beautiful town, of which only a pair of stately temples now remain, together with the colossal statue of Buddha [see page 205] and the simple sepulchre monument of its founder.

After the death of Yoritomo his father-in-law, Hōjō Tokimasa, together with his widow, Masago, acted as the guardians of Yori-iyē, who was then eighteen years of age; after a rule of four years he was deposed in 1203, sent into exile, and murdered a year later. He was succeeded by Sanetomo, a brother eleven years of age, who was murdered in 1219 by his nephew Kokio, the son of Yori-iyē. The main branch of the family of Yoritomo thus



THE MASSACRE OF THE MONGOLS
As represented in an old Japanese print.



FOUNDER OF THE SHŌGUNATE, WHOSE SYSTEM OF GOVERNMENT LASTED 700 YEARS
Yoritomo (1147-98) belonged to the Minamoto family. He spent his life in fighting. He instigated the murder of his half-brother, and won renown as the first Shōgun, "the great general subduing the barbarians." He established the Bakufu system of government, which lasted centuries, and changed the centre of influence from Kiōto to Kamakura.

became extinct, and power remained in the hands of the Hōjō family. They did not themselves assume the title of Shōgun, but contented themselves with that of Shiken (regents) of Kamakura, preferring to appoint children of the Fujiwara family, or of the Imperial house, to the position of Shōgun, and ruling under their names. Of the eight Shōguns included in the period 1220-1338 six were between three and sixteen years of age at the time of their appointment; all were deposed, and two are known to have been murdered. In the family of the Regents things were no better; eight rulers succeeded one another in the years 1205-1326, and three or four in the short space between 1326 and 1333. The family then became extinct.

The assumption of the power by the Hōjōs caused much dissatisfaction in Kiōto. The three ex-Mikados, Go-Toba and his sons Tsuchi and Juntoku, together

with the son of the latter, Chūkyō, who had been ruling from 1222, offered resistance but were overpowered, the three ex-Mikados were sent into exile and there thrown into prison, while the reigning emperor was deposed. The first of the Hōjō Regents, or their councillors, were men of high capacity. Yoshitoki (1205-1224) and Yasutoki (1225-1242) did their utmost to maintain peace throughout the country, but were forced to struggle against the parties in Kiōto and the Buddhist priests, especially in Yamato, who stirred up the population against them. Tsunetoki ruled for only three years (1243-1246), and abdicated in favour of his younger brother Tokiyori (1246-1256). He, too, gave proof of much energy and made special efforts to improve the administration of justice.

The greatest services to Japan during that period were, however, those of Tokimune (1257-1284). After his conquest of



THE REPULSE OF THE MONGOL ARMADA IN 1281

As the Spanish Armada, on its way to England, was wrecked by a storm, so the Mongol Armada, composed of Chinese and Korean forces, was wrecked by a typhoon on its way to Japan. A hundred thousand lives were lost, and only three Mongols are said to have escaped the massacre which followed the destruction of the fleet.

(China, Kublai Khan sent a letter by the Koreans to the Mikado Go-Uda (1275-1287), demanding the recognition of his supremacy and the payment of tribute from Japan. Tokimune scornfully rejected the demand. The Mongol ruler of China continued his diplomatic efforts, but with no greater success. The Mongols then took possession of the islands of Tsushima and Ikishima, making Korea their base of operations, and attempted, in 1275, to establish themselves in Kyūshū, but were driven back. In the year 1279, Chinese ambassadors again arrived at Nagasaki with demands for the submission of the country, but were beheaded by the orders of the Kamakura government.

Finally, in 1281, a powerful Mongol fleet appeared off the coasts of Kyūshū. The Japanese annals are full of stories concerning individual deeds of valour performed in the repulse and destruction of this armada. The truth appears to be that the fleet of between 3,000 and 4,000 sail, carrying 100,000 warriors (some accounts say 300,000), including 10,000 Koreans, was almost entirely destroyed by a typhoon, and the Japanese then made an end, without loss to themselves, of such of the crews and troops as had been saved.

This success, and the absolute power which they exercised in the empire, tempted

the Hōjōs to disregard the most ordinary dictates of prudence and common sense.

Hitherto they had ruled with an iron hand, had deposed and appointed Mikados and Shōguns at their pleasure, but their measures had been actuated by desire for the national welfare. Now, however, they and their officials began a course of appalling oppression of the lower classes, in order to provide themselves with the means for luxury and dissipation. Dissatisfaction and irritation increased, until at last, in 1330, the Mikado, Go-Daigo, the fifth who had ruled since 1287 and himself a nominee of the Hōjōs, raised the standard of revolt. One of his sons, Moriyoshi, had previously attempted, in 1327, to shake off the yoke which lay heavily upon the Imperial house and the country, but his plot had been discovered and he was sent into a monastery. His father was equally unfortunate; he was conquered, deposed, and sent into exile. Kusunoki Masashigé, who had revolted in Kawaiji, was also defeated, but escaped capture.

The country now appeared to be bound more firmly than ever in its chains; but salvation was to come from the family of the Minamoto. Two grandsons of Minamoto Yori-iye, the great-grandfather of Yoritomo (known in Japanese history as Hachiman tarō—that is "eldest son of the

ORGANISATION OF THE JAPANESE EMPIRE

war god"), had founded two families—the Nitta and Ashikaga, who now revolted against the Hōjō. Nitta Yoshisada, who had formerly been in the service of the Regents, allied himself with Moriyoshi (now called Otono Miya) in 1333, collected his adherents and those of his family, and made a forced march upon Kamakura, before which he appeared on the fourteenth day of his revolt. Takatoki, who had himself resigned the regency in 1326, was then conducting the government for the last of the child regents. He was completely taken by surprise. The castle of Kamakura was captured after a short resistance. Takatoki and a large number of his adherents committed suicide, while the remainder were slain by the conquerors or by peasants who joined in the revolt. At the same time Ashikaga Takauji, in alliance with Kusunoki, had broken the power of the Hōjōs in Kiōto. There also all the adherents of the Hōjō were slaughtered wherever they could be caught. Even at the present day in Japan the memory of the Hōjōs is regarded with abhorrence.

Upon the success of his friends the ex-Mikado Go-Daigo returned from exile and again ascended the throne in 1334. He appointed his son Moriyoshi as Shōgun of Kamakura, and rewarded Ashikaga Takauji with Hitachi, Musashi, and Shimosa; Kusunoki Masashigé was rewarded with Setzu and Kawai; while Nitta Yoshisada received Kozuke and Arima, many others receiving smaller possessions.

Peace and unity were not, however, to endure for long. Go-Daigo in Kiōto and Moriyoshi in Kamakura led a life of debauchery that shocked even the carelessness of that age. A former Buddhist priest, under the pretext of seeking for adherents of the Hōjōs, overran the Kwantō, robbing and murdering at the head of a mob of ruffians, until he was crucified by the orders of Takauji. Moriyoshi availed himself of the opportunity to make clamorous complaints to his father, until at last a younger brother of Takauji, Tadayoshi, revolted and proclaimed a new Shōgun. At first the two

brothers fought upon different sides, but ultimately they joined forces, marched together upon Kamakura, and expelled Moriyoshi. Takauji now proclaimed himself Shōgun. Go-Daigo summoned his adherents, including Nitta Yoshisada, for war against the pretender. Nitta, however, after obtaining some initial success, was defeated at the pass of Hakone. Takauji now marched upon Kiōto, and Go-Daigo fled, bearing the insignia of empire to the fortified temple of Mudera near Mount Hie, but was ultimately driven out.

Meanwhile, his adherents had collected and in their turn expelled Takauji from Kiōto and Mudera, but were ultimately defeated with crushing loss at Minatogawa, near Hiogo. Kusunoki Masashigé, the commander of the Imperial troops, fell in the battle. Go-Daigo fled to Mudera once more and in



AN EMPEROR MEETING HIS NOBLES

A reception of Japanese nobles in the days when the Emperor was still visible

1337 Takauji appointed a younger son of Go-Fushimi (1299-1301) as Mikado under the name of Kōmyō Tennō. Ultimately the conflicting parties came to an agreement upon the terms that the position of Mikado should be occupied for alternating periods of ten years by the descendants of Go-Daigo and those of Go-Fushimi. Go-Daigo temporarily restored the insignia of empire, and Kōmyō was crowned. Takauji became Grand Shōgun and resided in Kiōto, while his son Yoshimori remained in Kamakura as Shōgun. Under the latter a Shiken at Kiōto dealt with the affairs of the western provinces, while a governor (Kwanrei) ruled over the eastern provinces from Kamakura. However, the peace between the two parties was not destined to be permanent. In the same year (1337) Go-Daigo declared himself the only legal Mikado, and proclaimed his opponent illegitimate, collecting round him his adherents, the chief of which were Kusunoki Masayuki, the son of Masashigē, and Nitta Yoshisada.

Henceforward until the end of the century two Mikados ruled in Japan, one

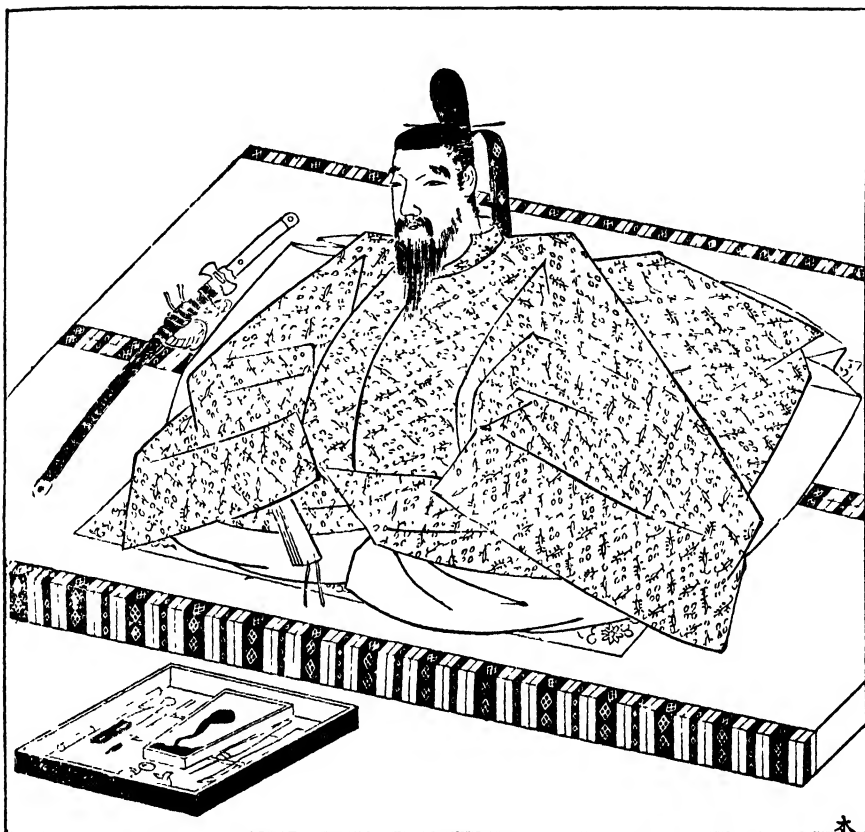
in the south and another in the north, the former of whom was considered as the legitimate ruler, while the latter possessed the real power. Meanwhile, the supporters of the southern Mikado were destroyed one after the other, and in 1392 a convention was arranged providing the same conditions as the agreement of 1337. Go-Kameyama Tennō, the second of the southern emperors, who had been nominal ruler since 1366, resigned, and surrendered the insignia of the empire to his opponent in the north.

Takauji died in 1358, at the age of fifty-three. He was succeeded by his son Yoshimori, who abdicated in 1367; his grandson Yoshimitsu, who also abdicated, in 1393, lived till 1409, and exerted a highly beneficial influence upon the Government. Under him the empire enjoyed for a short space the peace of which it was greatly in need. Soon, however, dissension broke out again among the different families who had gained power and prestige in the wars of the last century. The Hosokawa, Takeda, Uyesugi, Tokugawa, Ota, and Odawara in the north and centre of the country, the Mori in the west, the



THE EMPEROR GO-UDA, IN WHOSE REIGN THE MONGOL ARMADA WAS DESTROYED

The strong man in the reign of Go-Uda (1275-1287) was Tokimune, who urged the Mikado to refuse the demands of Kublai Khan for tribute. The Mongols then invaded Japan with 100,000 men, and the armada was destroyed by a typhoon.



GO-DAIGO, THE UNFORTUNATE EMPEROR, DRIVEN TO HOLD COURT IN THE MOUNTAINS
 Go-Daigo (1319-39), unable to withstand the tyranny of the Hojos, feudal lords, who exercised an almost absolute power in the empire, raised the standard of revolt against them. He was defeated, and sent into exile; but the subsequent success of his friends, the Minamoto, brought him back. Again he was driven into the mountains, but he lived a life of debauchery, and was once more driven to flight, eventually returning to rule until his death.

Satsuma, Hizen, and Bungo, in Kyūshū, were continually at war with one another and with their neighbours. The Ashikaga were powerless to restore peace and order until the last of them, Yoshiaki, was deposed in 1573 by Ota Nobunaga.

The country was in a terrible condition; on every side were to be seen devastated fields and the ruins of formerly flourishing towns and villages. Kiōto itself was a heap of ruins; all who could leave the capital had fled long since to take refuge in the camp of one of the great territorial lords. The prestige of the Mikado had sunk so low that in 1500 the body of Go-Tsuchi stood for forty days at the gates of the palace because the money for the funeral expenses was not forthcoming. The peasant class had been almost entirely exterminated;

every peasant who had strength had become a soldier or had joined one of the piratical hordes which raided the coasts of China, Korea, and Japan. The condition of the country may be compared with that of Germany during the Thirty Years War, and even as the German princes of that time begged support from foreign countries, France, Spain, and Sweden, so the Shōgun Yoshimochi at the beginning of the fifteenth century requested the Emperor Yung lo of the Chinese Ming dynasty to grant him the title of "King of Japan," and obtained his request in return for the yearly payment of a thousand ounces of go'd.

The fall of the Ashikaga family was brought about by the action of its own adherent, Ota Nobunaga. This youth was descended from a grandson of Taira



KAMAKURA. THE SECOND CAPITAL OF OLD JAPAN, SHOWING THE AVENUE LEADING TO THE TEMPLE

ORGANISATION OF THE JAPANESE EMPIRE

no-Kiyomori, who had been secretly left in charge of the magistrate of the village of Tsuda by his mother when in flight before the soldiers of the Minamoto; shortly afterwards the magistrate handed him over to a Shintō priest from Ota, living in Echizen, who adopted him as his son. The boy grew up, entered the profession of his foster-father, and founded a family from which, in 1533, nearly 400 years later, Nobunaga was born.

The immediate ancestors of the latter had taken an active share in the disturbances of the period; his father, Ota Nobuhidé, who died in 1549, bequeathed to him possessions of considerable importance. The son entered the service of the Ashikaga, and succeeded in adding to his hereditary property until he found himself in possession of six provinces and the capital of the country. Among his retainers were included Kinoshita Hideyoshi and Tokugawa Iyeyasu (a Minamoto), two men who were to play a great part in the history of Japan. In 1574, Nobunaga quarrelled with the Ashikaga, marched against them, and defeated the Shōgun Yoshitaki, whom he captured and deposed.

This event ended the dynasty of the Ashikaga Shōguns. As Nobunaga was not himself descended from the Minamoto, he could not be Shōgun, and therefore governed under the title of Nai-daijin. His struggles against

the Buddhist monks and the preference which he showed for the Christians are dealt with in the chapter on the religions of Japan. His rule lasted but a short period (1574-1582), too short to enable him to restore peace to his country. The battles against the powerful princes in the west of Honshū and in Kyūshū continued uninterruptedly, and while Hideyoshi was leading the greater portion of his troops against Mōri in the west, Nobunaga fell a victim to treachery. He had insulted Akechi Mitsuhide, one of his generals; this leader, who had been despatched with the remainder of the troops upon another expedition,

suddenly halted under the gates of Kiōto, incited his soldiers to revolt, entered the city with them, and surrounded the temple of Honnōji, in which Nobunaga had established himself. Surprised by the appearance of so many soldiers, Nobunaga opened a window in order to inform himself of the state of affairs. An arrow struck him in the arm, and, seeing that his cause was lost, he closed his career by harakiri, committing suicide after commanding the women of his company to flee, and setting the temple on fire. The traitor assumed the title of Shōgun, but twelve days later he was defeated by Hideyoshi, who had hurried to the spot. The general was utterly routed, and slain while in flight.



FOUNDER OF A LINE OF SHŌGUNS

Ashikaga Takauji, founder of the Ashikaga line of Shoguns, lasting from his accession in 1333 to 1373



THE BAYARD OF OLD JAPAN

Kusunoki Masashige, who lived in the first half of the 14th century. The pattern of devoted loyalty, he destroyed himself after being defeated in the battle of Minatogawa in 1336.



IYEFASU, THE GREATEST RULER OF JAPAN IN PEACE AND WAR

Iyeyasu (1542-1616) obtained, in 1603, the title of Shogun, which continued in his family until 1868, when the Shogunate was abolished. It was he who isolated the Emperor in Kyoto and concentrated power in the Shogunate.



HIDEYOSHI, WHO, BORN A PEASANT, BECAME THE NAPOLEON OF JAPAN

Hideyoshi (1536-88) rose to power by his great military capacity, and established good government and prosperity. He could not assume the title of Shogun, not being of noble birth, but was Chief Counsellor to the Emperor.

TWO OF THE MOST FAMOUS FIGURES IN JAPANESE HISTORY



THE GOLDEN AGE OF OLD JAPAN

HIDEYOSHI was the son of a peasant, and was born in 1536 at Nakamura, in Owari. At an early age he enlisted in the service of Nobunaga, under the name of Kimoshita Tokichirō. Here he quickly gave proof of bravery and military skill, and eventually became the most capable and trustworthy general of Nobunaga. At the

The Story of Japan's Napoleon

time of the attack upon the latter he was opposing the troops of Mōri in company with Nobunaga's son Nobutaka; with him he quickly came to an agreement, and was thus enabled to turn his steps to Kiōto with the success we have already described. Of the three sons of his former master, one was already dead, leaving behind him a son, who nominally continued his grandfather's rule from 1582 to 1586 under the name of Samboshi. The second son was now with Iyeyasu, who was pledged to prevent any outbreak on his part. The third son, Nobutaka, entered into alliance with a brother-in-law of his father, by name Shibata, who was in possession of Echizen, but was unable to make headway against Hideyoshi. He was defeated, and his ally was also overpowered in Echizen by the pursuing enemy.

The narrative of the death of Shibata is one of the most impressive incidents among the many moving events of Japanese history. Besieged in his castle at Fukui, with no hope of relief, Shibata resolved to die. He invited all his friends and adherents to a feast, at the conclusion of which he informed his wife, the sister of Nobunaga, of his determination, and gave her permission to leave the castle and save her life. The brave

woman, however, declined to avail herself of the opportunity, and demanded to be allowed to share her husband's fate. Shibata and his comrades then slew their wives and children—who thanked them that they had thus been privileged to die with them—and then committed hara-kiri. All were buried in the ruins of the castle, which they had previously set on fire.

Hideyoshi succeeded in restoring peace and order to the country, though at the price of a severe struggle. Iyeyasu was ruling in the Kwantō, the eight provinces of the East, with which he had been invested by Hideyoshi, and is said to have built himself a capital at Yedo on the advice of Hideyoshi. Possibly the political recollections and sympathies of the latter made it,

Two Great Figures in Old Japan

in his opinion, far more desirable to have the powerful Minamoto, who had been subdued only at the cost of a long struggle, resident in Odawara, the headquarters of the Shōguns subsequent to the destruction of Kamakura. Between Iyeyasu and Hideyoshi there existed a general understand-

ing, which was, however, modified by their mutual suspicion. The former, for instance, declined to go to Kiōto to have an audience of the Mikado until Hideyoshi, who was staying in the city, had handed over his mother as a hostage.

The most important prince in the west, Mōri of Nagato (or Chōshū), had also made submission to Hideyoshi; and the most powerful prince in Kyūshū, Shimazu of Satsuma, who had made himself almost absolute master of the island after long struggles with Riuzōgi of Hizen and Otomo of Bungo, was utterly defeated after a campaign



WHERE SHIBATA WAS OVERTHROWN
Echizen, the village where Shibata was defeated in the battles which gave Hideyoshi his power



THE SHADOW OF A COMING EVENT. A JAPANESE ARTIST'S PICTURE OF JAPAN'S INVASION OF KOREA IN 1592. The conquest of Korea and China was supposed to be the ambition of Hideyoshi's life. As Korea refused his demands for tribute, Hideyoshi, in 1592, sent an expedition of 200,000 men into the country and captured the capital, but the Chinese came to Korea's assistance and compelled Japan to evacuate Seoul, which was not again entered by a Japanese force until 1894.

THE GOLDEN AGE OF OLD JAPAN

of many vicissitudes, in which Hideyoshi himself was ultimately obliged to assume the command (1586-1587). Why Hideyoshi did not entirely destroy this most powerful and restless of his opponents is a doubtful point. He allowed the son of the conquered man, who was forced to abdicate and to accompany the victor to Kiôto as a hostage, to remain in possession of his father's territory, alleging as a reason for this clemency that he did not wish to exterminate their ancient family.

This, however, seems an extremely unlikely motive in the case of so practical a politician as Hideyoshi. It is more probable that he hoped by the exercise of kindness to gain the gratitude of the Prince of Satsuma and of his father, and then to use them as a counterpoise to the other princes of the south and west.

As soon as peace was restored throughout the empire, Hideyoshi proceeded to attempt the great ambition of his life, which he is said to have entertained from early youth—the conquest of Korea and China. In 1582 he had demanded of the King of Korea the tribute which had

First Conquest of Korea

formerly been paid to Japan. At a later period he had required that Korea should form his first line of defence in his war against China, where the Ming dynasty was in power. Upon the rejection of these demands, he sent an army of nearly two hundred thousand men against Korea in the spring of 1592. His first successes were as rapid as they were sweeping. Eighteen days after his landing at Fusan, Seoul, the capital, fell into the hands of the Japanese. The army speedily advanced to the Ta-tong river and overpowered the town of Ping-yang, situated on the northern bank of that stream.

At this point, however, his advance was checked partly by the difficulty of obtaining supplies, but chiefly owing to the fact that the Japanese fleet which was to cover his further advance had been defeated by the Koreans. Shortly afterward the Chinese forces appeared, which the Koreans had begged might be sent to their help. The plans of the Chinese were also favoured by the jealousy existing among the Japanese generals, one of whom, the Christian Konishi Yukinaga, was at the head of a column formed entirely of Christians; while the other, Katô Kiyomasa, was a Buddhist and hostile to the Christians. Almost a year after the cap-

ture of Seoul, the Japanese were obliged to evacuate the town, which was not reentered by a Japanese force for another 300 years (1894).

Military operations and negotiations between Kiôto and Peking occupied the period ending with the year 1596. Upon the failure of the negotiations, Hideyoshi

The Chinese Drive Japan from Seoul

sent additional reinforcements to Korea in the year 1597, while the Chinese also sent out another army, which advanced far beyond Seoul. Fortune at first favoured the Japanese. In October they had again advanced nearly to the walls of Seoul; but a second victory of the united Chino-Korean fleet and a threatening advance of the Chinese again obliged them to retreat, in the course of which operation they utterly devastated the country through which they passed. The Chinese pursued their retreating enemy to Ulsan, where the beaten Japanese army took refuge. The Chinese made vain attempts to capture the fortress until February 13th, 1598, when a Japanese division relieved their besieged compatriots. With that event the great war ended. A few unimportant skirmishes followed, but Hideyoshi, who died on September 8th, 1598, recalled the expedition upon his deathbed. The only outward token of success was the Mumizuka (the mound of ears), a monument erected near Kiôto, under which the noses and ears of 185,738 slaughtered Koreans and of 29,014 Chinese are said to have been buried.

Whether Hideyoshi was actuated solely by the motives by which he declared himself induced to attack Korea, or whether he was also attracted by the possibility of providing occupation for the disorderly elements in the country, and weakening the military power of the Christians, is a question which must remain undecided. During his reign numerous prohibitions were issued against

Hideyoshi's Place in History

Christian teachers and proselytes, but at the same time he continued the policy of Nobunaga against the Buddhist monks and destroyed their monastery of Kumano among others.

He is certainly one of the best known figures in Japanese history. Even at the present day he is an object of general reverence to all classes of the population, and no doubt his Korean expedition largely contributed to increase

HARMSWORTH HISTORY OF THE WORLD

his reputation. But his government was a period of prosperity for the country in other respects. Acting in the name of the Emperor, he gave full support to law and justice, and in many branches of the administration he not only established order, but effected great improvements by new laws and regulations. We may presume that the attempt of his successor Iyeyasu to reduce the country definitely to peace and order would have proved fruitless without his preliminary labours. It is customary at the present day to heap reproaches upon the dynasty of the Minamoto Shōguns, but at the same time we must not forget that they gave the country more than 250 years of peace after centuries of war and consequent disruption.

Hideyoshi appears in Japanese history under different names. We have already mentioned that under which he first entered the service of Nobunaga. While a general he was known by the name of Hashima, and afterwards the Mikado conferred upon him the name of Toyotomi. He is, however, best known as the Taiko-Sama, the title usually assumed by the Kwambaku, or chief counsellor of the Emperor, upon laying down his office. He could not hold the title of Shōgun, as he did not belong to the Minamoto family, who for nearly 400 years had been the exclusive possessors of this dignity. However, at an advanced age he procured his adoption by one of the Kugé belonging to the Fujiwara family, and was thus able to take the position of Prime Minister

(Kwambaku). Like other great men, he was known by a number of nicknames, such, for instance, as Momen Tokichi—that is, "Cotton-cloth Tokichi," as he was useful for every purpose, like cotton-cloth. After he had obtained the dignity of Kwambaku he was known as the Crowned Ape (Saru Kwanya), on account of his ugliness. Notwithstanding his high position and the great honour in which his name is held, his burial place in Kiōto is unknown.

According to the Japanese custom, Hideyoshi resigned the post of Kwambaku in 1591 in favour of his son, but continued to exercise the actual power. He married his six-year-old son (or adopted nephew ?) Hideyori, to a granddaughter of Iyeyasu, thinking thereby to secure the support of this most powerful of the Imperial Princes. He appointed five councillors of the empire as regents. However, the actual government was in the hands of the mother of Hideyori, the hen, a woman of extraordinary beauty and energy. The peace that had been established was not destined to endure for long.

It is by no means certain who was the first to break it. The ambition of Iyeyasu, who, like other nobles, had been obliged to acknowledge the capacity of his father but despised Hideyori the son, may have been the occasion of an open rupture. The outbreak of the war, which was in any case inevitable, may also have been precipitated by the regent's fear of the actual or supposed plans of Iyeyasu. The fact that the most powerful



YEDO, THE ORIGINAL TOKIO, THE SHŌGUN'S CAPITAL. IN THE TIME OF IYEFASU, ABOUT 1600

THE GOLDEN AGE OF OLD JAPAN

princes of the west and the south, especially Mōri and Shimazu, were on the side of Hideyori, no doubt strongly contributed to induce Iyeyasu, the champion of the east, to take up arms.

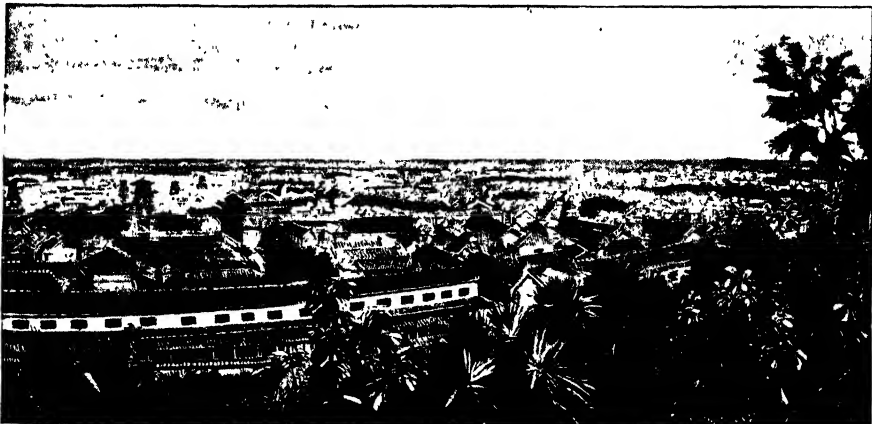
After long preparations and petty conflicts in different places, in which Iyeyasu displayed both greater power and more patient forbearance, matters came to an open rupture in 1600. In a battle fought at Sekigahara, on Lake Biwa, not far from Kiōto, Iyeyasu utterly defeated the allies, partly with the help of treachery, and followed up his advantage with unexampled energy. Osaka and Fushimi, which had been strongly fortified by the Taiko Sama, and formed the key to Kiōto, fell, one after the other, together with the capital itself, into the hand of the conqueror. Many of the hostile leaders committed hara-kiri, others, who declined as Christians to commit suicide, were publicly executed; the remainder were forced to submit; while those who favoured Iyeyasu were bound more firmly to his cause by gifts of land and marriage alliances.

Notwithstanding this great success, Iyeyasu left Hideyori in possession of his position and dignities, and merely limited his income by imposing upon him the duty of erecting castle buildings and other expensive undertakings. The newly-discovered gold mines in Sado provided him with rich resources for the execution of his further plans. In 1603 Iyeyasu was appointed Shōgun. However, he soon abdicated, and procured the appoint-

ment of his son Hidetada to this dignity in 1605, retaining the actual power in his own hands. Hidetada resided in Yedo, while Iyeyasu kept watch upon his opponents from Suruga, 100 miles south of Yedo. In 1614 a new conflict broke out, the result, no doubt, of the growing popularity of Hideyori. Iyeyasu and Hidetada attacked Osaka, the residence of Hideyori, apparently without success. After concluding the pacification they marched back towards Kwantō, but suddenly wheeling round, reappeared before Osaka, and took the town after a short struggle, being aided by treachery within the walls. During the storming of the fortress Hideyori disappeared; Iyeyasu himself, who had been wounded during the operations, died in the next year (1615). The lords of the east had now definitely conquered the west, and the advantage thus gained they were enabled to retain until the restoration of the Mikado Government in 1868.

The hundred years which saw the fall of the Ashikaga dynasty and the establishment of the Tokugawa—more precisely from 1543 to 1641—saw also the first period of contact between Japan and missionaries and traders from the West. Among missionaries Francis Xavier and the Jesuits took the lead; among traders the Portuguese. The Jesuits were followed by mendicant friars, whose methods were less diplomatic; the rapid advance of Christianity during the second half of the sixteenth century was checked before its close, in the time of Hideyoshi, on political

Japan's First Contact with the World



YEDO WAS MADE THE CAPITAL BY IYEFASU, FOLLOWING ON KIOTO AND KAMAKURA



LAKE BIWA, THE SCENE OF IYEFASU'S TRIUMPH

At the battle of Sekigahara, near this lake, in 1600, Kioto, the capital, fell into Iyeyasu's hands. This and succeeding battles established Iyeyasu in the Shogunate, which his family held until our own time.

grounds. The new creed appeared to be subversive of order, as, centuries before, it had appeared to the Roman Marcus Aurelius. Jesuits and mendicant friars fell under the same ban.

The trade initiated by the Portuguese, and after them by the Spaniards, was taken up in the early years of the seventeenth century by the Protestant English and Dutch, newly emancipated from the Spanish domination. Will Adams, who sailed with a Dutch expedition, was the first Englishman to reside in Japan (1600). On his arrival he found favour with Iyeyasu, for whom he built ships, and he remained attached to Japan till his death in 1620. The Japanese reaped their profit, but their vigorous rulers at this period were ill-pleased with the extensive slave trade for which all the foreigners, but primarily the Portuguese, were responsible; they found the dissensions between the European rivals unedifying, and the arrogance and piratical violence of the Portuguese in particular intolerable. The English were but in the background; the Dutch, as being Protestants, and at enmity with the Hispano-Portuguese power—the two kingdoms were at this time united under one crown—

were dissociated both from the offensive Portuguese and the suspected Catholic missionaries. The climax was reached in the reign of Iyeyasu's successor. Foreigners and missionaries were banished utterly from the country; only the Dutch were permitted to maintain a trading establishment at Nagasaki. In spite of the embassy of the Dutch East India Company in 1657, from whose record illustrations are here reproduced, even that favoured nation was kept resolutely at arm's length; for two hundred years the Japanese interior was jealously hidden from the anarchical influences of the West.

Feudalism in Japan is usually considered to have originated in the year 1192, when Yoritomo abolished the imperial civil governors (Kokushi), who had been previously drawn from the Court nobility (Kugé); and replaced them by military governors belonging to the Buké class.

The actual beginnings of this organisation must belong to that period toward the close of the ninth century when the family holdings of the peasants (that is,



HIDEYOSHI IN CAMP, WITH THE "CURTAIN SCREEN,"

on the Atago Mountains, overlooking Fukui, where Shibata died under pathetic circumstances, narrated on page 483. Hideyoshi is surrounded by the Curtain Screen, which gave the Government the name Baku-fu.

the system of vassal tenure under taxation created by the Taikwa reforms of the seventh century) were replaced by the great estates, exempted from taxation, of the Shoyo and Denyo owners. The former of these systems originated in grants of land to those by whom it had been brought under cultivation, the latter in the arbitrary appropriation of Government lands by the governors and their subordinate officials. From the tenth to the twelfth century the Shoyos absorbed the larger proportion of all the landed property, the country became the freehold property of the occupants, who were independent of the provincial governors and exempt from taxation.

These inhabitants were known as territorial owners (Riyōshu) or owners of hereditary estates (Honjo); they usually lived in Kiōto, or upon their ancestral property and handed over the administration of their estates to shoshu, or bailiffs. The territory subject to the (kokuga) governors passed through a similar stage of development. These officials and their subordinates, like the Kugé of Kiōto, absorbed the peasant holdings, bought up the properties held by families in common, and possessed themselves of the common forests and meadows, which thus became private Denyo possessions. The right of administering justice was usually concurrent with possession, the consequence was that not only the income of the emperors—that is, of the Government—but also their judicial powers, were greatly restricted, and what they lost the landowners gained.

During the following centuries, which were occupied by continual civil war, this condition of affairs was naturally considerably extended. Towards the end of the sixteenth century the whole country was in the hands of great territorial lords who, whatever their position, had risen from the military order, and to whom, instead of to the emperor, the peasants were responsible for the payment of taxation and the performance of labour services. Where individuals of importance gained and exercised high powers, the smaller owners within the boundaries of



WILL ADAMS, FIRST ENGLISHMAN TO ENTER JAPAN
He arrived with a Dutch expedition in 1600, found favour with Iyeyasu, for whom he built ships, and is here represented appearing before the Shōgun at an audience given to traders. He remained twenty years.

their property, or within their sphere of influence, were dependent upon them.

Hence, at the outset of the seventeenth century two lines of feudal relation had been formed: there was the theoretical relation of the great owners to the helpless emperor, and the practical dependence of the smaller owners upon their powerful overlords. Of the latter character was the connection of the members of the Samurai (or knightly) class with their lords, though here, again, a further subdivision existed, according as a dependent was invested with the possession of land, or only received payment, usually made in rice; he performed service according to his rank, either alone or with a following of his adherents, either in the cavalry or as a foot-soldier. Cavalry service in Japan, as in all feudal states, was considered the more honourable, and carried with it the further distinction of permission to ride on horseback in times of peace.

Such was the general condition of affairs when Iyeyasu became powerful enough to establish the main features of his administration. In general he introduced but few reforms, and contented himself with accommodating the existing system



A PICTURE, DRAWN 250 YEARS AGO, OF A GREAT EARTHQUAKE AT YEDO, THE CAPITAL OF OLD JAPAN

THE GOLDEN AGE OF OLD JAPAN.

to the necessities of his government, and with making numerous changes in the possessions held by the territorial lords; he transferred them from one province to another, according as he desired to reward or to punish them, a change which carried with it diminution or increase of revenue.

Officials in immediate connection with the Empire were alone excepted from this measure. Hideyoshi had already cleared the way for these changes by his division of the landowners into three classes: these were the Kokushu, the owners of a province at least; the Riyōshu (landed owners), in possession of land bringing in a yearly revenue of 100,000 koku or more of rice (a koku nearly five bushels), and the Yoshu (the owners of castles whose property brought in an annual income of less than 100,000 koku).

Territorial owners were known as Daimiyōs (great name), a title which, however, properly belonged only to the first two of these classes. The Kokushu became the military governors of Yoritomo, after the fall of the Hōjō family (about 1333), the title of Kokushu, formerly appropriated to the civil governors, had been assumed by them, though their relation to the emperor had been in no way altered by the change. When for a short period the government returned to the hands of the emperor and the Kugé, the friendly treatment meted out to this class was of an illusory nature, possessing no practical value.

Iyeyasu added two classes, the Hata-moto (Under the Flag) and the Gokenin to the three already existing. The Hata-moto, who numbered apparently two thousand, possessed different positions and incomes, some being small landowners while others were paid yearly incomes in rice by the Shōgun. Of the former, seven were placed upon an equality with the Daimiyōs, in so far as they were obliged to reside alternately in Yedo and upon their property, whereas all the others were forced to remain permanently in Yedo. The Gokenin, about five thousand in number, received a small salary, and were employed to fill low official posts under the Shōgun. Next in order to these came the ordinary Samurai.

Very similar was the condition of the larger territorial owners, since they also

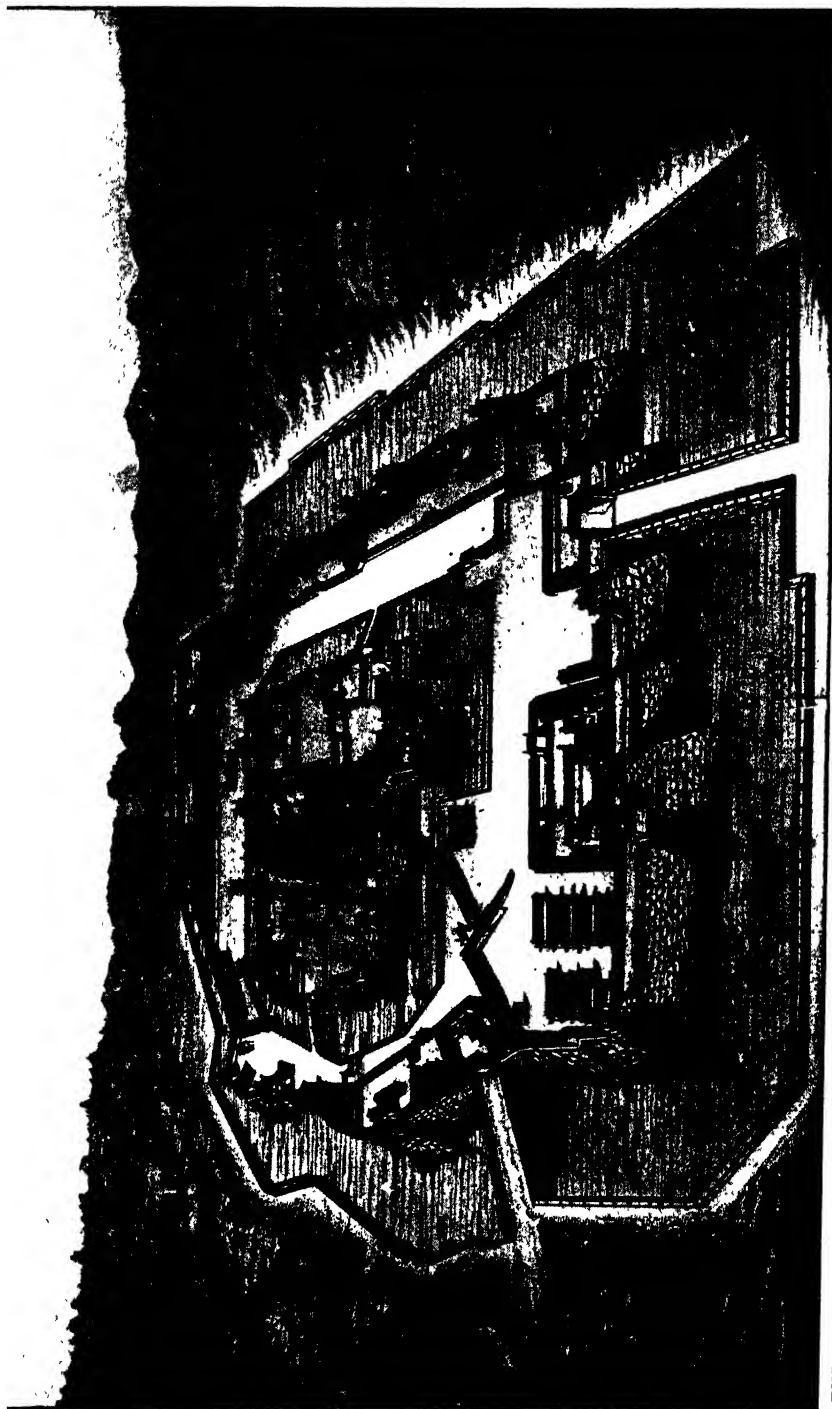
had a number of vassals in direct dependence upon them. Generally speaking, the organisation of these private vassal-trains was as follows: In the first place, the Karo (elders), who often bore the title of Minister, were almost invariably in possession of land within the district of their lords, who could summon them with their contingents to war.

Rights and Duties of the Classes In the case of certain territorial owners, Iyeyasu seems to have appointed elders and to have sent them into their territory, apparently with the object of thus keeping watch upon the lords and bringing pressure to bear upon them in case of necessity. The Samurai were either in possession of land or received an income of rice, the former of the two positions being the more highly esteemed. They usually dwelt under the prince's roof, or in close proximity to his castle.

Many of these territorial owners, upon their transference to other districts, were unable to take with them a large proportion of their adherents, but they often found numerous Samurai on the spot who had lost their former lord or had been unable to depart with him. From these people (Gōshi) a kind of yeomanry was formed, the eldest son of a family inheriting the name, rank, and property of his father, while the other children remained upon the level of the common folk. The Gōshi was allowed to sell his name, his position, or his land, with the permission of the overlord. If he sold only a portion of the latter, he retained his name and his rank; he lost both upon the sale of his whole property. The Gōshi were allowed to possess horses, and were often people of influence and position; the common peasants were their servants. Upon the restoration of the Mikado, in 1868, the Gōshi alone retained their landed property, since it was assumed that they had not

Peasants and Gentry received it from the Tokugawa, but had been in occupation from the remotest times. Intermediate between the Samurai and the common peasants were the Kukaku, a kind of country gentry who received a yearly income of rice and wore two swords, were not allowed to ride, and lived on the borders of the capital or in the country.

The peasants paid their taxes to their overlord, the Karo, or the Samurai, to



THE FORTRESS OF OSAKA, CAPTURED BY THE CONQUERING IYEFASU IN BATTLES WHICH CHANGED THE HISTORY OF JAPAN
The ambition of Iyefasu broke a long peace in the history of Japan at the beginning of the seventeenth century. The forces of Hideyoshi, the peasant who became Chief Counsellor to the Emperor, and of his successor, were beaten by the hosts of Iyefasu; and Osaka and Fushimi, the fortresses which gave the key to Kyoto, fell, with the capital itself, before the conquering army. The lords of the east had now definitely conquered the west, and the advantage they thus gained they were able to retain until the restoration of the Mikado's Government in 1868.

THE GOLDEN AGE OF OLD JAPAN

whom their land had been assigned, but he was not obliged to transmit such payments to the territorial owner. The peasants do not seem to have been absolutely in the condition of serfdom. In cases of gross idleness they could be removed from their property, which they could also sell under certain conditions; in time of war they served only as labourers or carriers. The unit of peasant society was the village, or *mura*, which usually consisted of fifty men (families), divided into ten groups of five members. Taxes were neither assessed upon nor paid by individuals; a fixed amount was debited against the village, and the inhabitants were collectively liable. Every peasant possessed his own house and arable land; but pastures and grazing lands were common property, while forest and moorland belonged in most cases to the overlord.

When Iyeyasu took up the government eighteen *Kokushu* were in existence. In due course these were increased by the two princes of Ku and Owari, thirty-two *Riyōshu*, and two hundred and twelve

Iyeyasu Reorganising Society

Yoshu He introduced, however, another division of the territorial owners. There were seventy-five outside nobility (*Tozama*) appointed on an equality with the princes, apparently the earlier of the Crown officials. All others were entitled *Fudai*—for a long period a term of courtesy, or with the meaning, "vassals of the dynasty", they were invested with their possessions by the Shōgun, and were allowed, or probably obliged, to take up positions under Government. For this system of division Iyeyasu himself gave as a reason that the *Fudai* were the class of owners who had supported him before the capture of the castle of Osaka in 1603, while the *Tozama* had only submitted to him at a later period.

Of still greater importance was the distribution of the territorial owners, the *Hatamoto* and the officials, into councils, in which they deliberated apart when summoned by the Shōgun.

These councils were summoned when any important questions arose. They arrived at their decisions in isolation by a majority of votes, and the question at issue was ultimately decided by the vote of the majority of the councils. Current business was transacted by committees composed of such members of

individual councils as were present in Yedo. The relations of the Mikado and the Kugé to the empire were so arranged that while they retained all their titles and prerogatives, they lost every vestige of influence and power. The income of the Imperial Court and of the Kugé was reduced as much as possible, and they

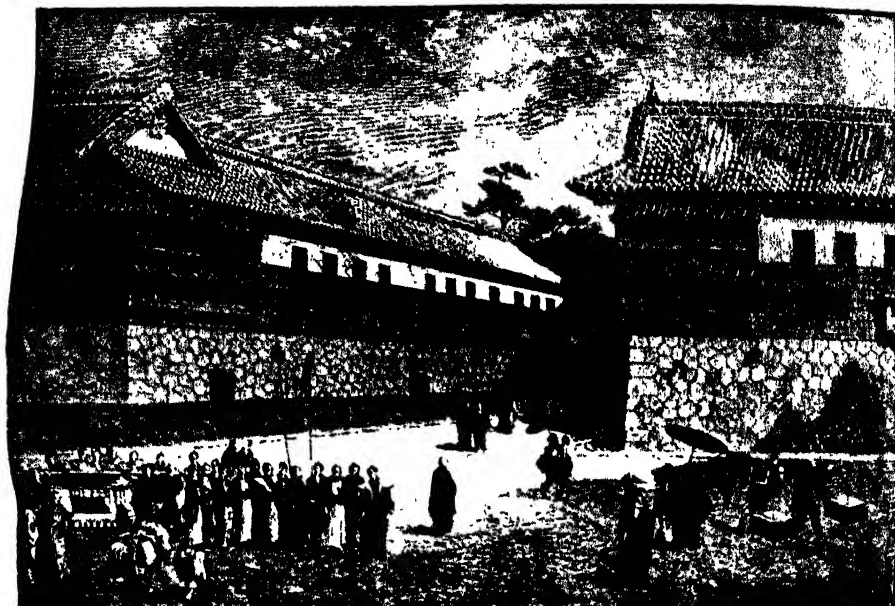
were almost entirely excluded from connection with the outer world. One hundred and thirty-seven Kugé with, amongst them, five titles of the second class, and 27 of the third class, had a yearly income of about 42,500 *koku* of rice (a *koku* equals five bushels), whereas 263 *Buké*, including the Shōgun, though possessing only one title of the second and four of the third class, had a yearly income of 30,000,000 *koku*. The revenue of the Imperial Court was established in 1615 at 10,000 *koku*, and gradually increased to 120,000 *koku* by the year 1706. In 1632 the yearly incomes of all territorial lords amounted to 18,700,000 *koku*, while the income of the Shōgun's house, derived from its immediate property, amounted to 11,000,000 *koku*.

Iyeyasu issued several proclamations, particularly the so-called "Eighteen Laws" and "One Hundred Laws," the first of which deals particularly with the relations of the Shōgun to the Imperial Court, and the latter with those of the Shōgun to the territorial lords, the Samurai, and the people. These manifestoes explained that the larger incomes of the *Buké* class carried with them the obligation of greater services to the State, whereas the Kugé were allowed to expend their smaller revenues exclusively upon themselves. Beyond this the *Buké* were obliged to provide cavalry in proportion to one-half of their revenue, at the rate of five men to every 1,000 *koku*, so that a lord with a total income of 200,000 *koku* provided 500 cavalry in case of war.

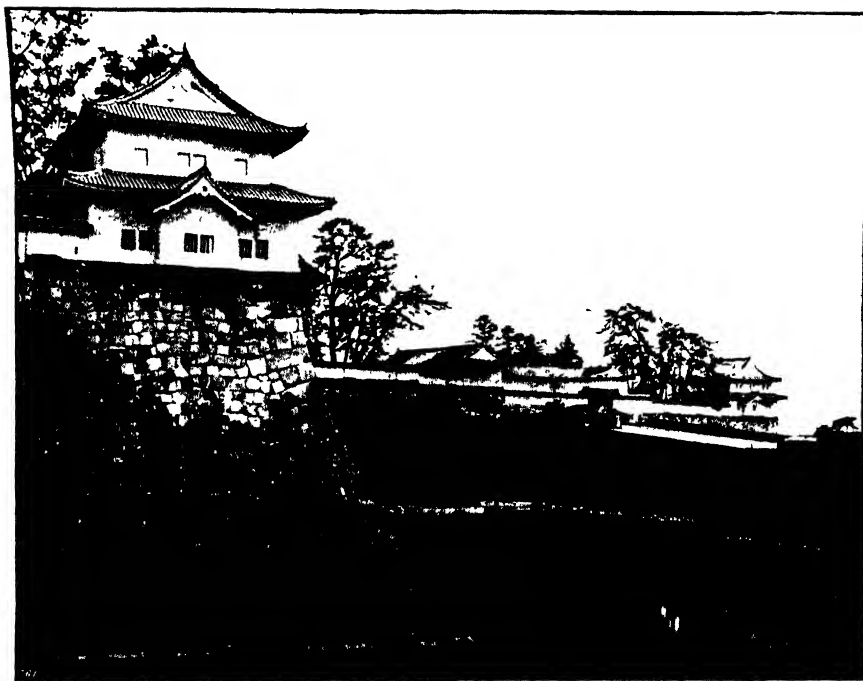
Emperor Virtually Deposed

To understand the Japanese constitution at this time is only possible when we take into account the theory on which Iyeyasu defended the virtual deposition of the Emperor and of the Kugé, and the transference of the power to the Shōgun and *Buké*. It will be helpful to an understanding of Iyeyasu's time and policy to give extracts from his Laws.

"According to an old doctrine of the country of the gods [Japan], the gods



THE TOWN HOUSE OF A DAIMIYO IN OLD TOKIO



THE MOAT OF ŌSAKA CASTLE: A FORTRESS OF VAST IMPORTANCE IN JAPANESE HISTORY
With
 Ōsaka was a strongly fortified possession of the princes whose forces Iyeyasu attacked in 1600. It was the key to the capital, Kiōto, and its fall, following on the battle near Lake Biwa, established the triumph of Iyeyasu as Shōgun

are the genii of heaven, as the Emperors are of the earth. The genii of heaven and of the earth can be compared with the sun and the moon. And for the same reason that the sun and the moon fulfil their course, so must the Emperor keep his noble heart unharmed. For that reason, he lives in his palace as in heaven; indeed, corresponding to the nine heavens, the palace contains nine sets of rooms with 12 gates and 80 chambers; moreover, his insignia are the ten virtues, and he is lord of 10,000 chariots—[in China the Emperor marched out to war with 10,000 chariots]. Every day he is to pray to heaven that he be an example to the country in philanthropy, filial piety, intelligence and economy; he shall also be assiduous in the practice of learning and the art of writing. By such means the lofty virtue of the Emperor is spread abroad, so that the faces of his subjects be not overspread with the colour of grief and peace and happiness rule everywhere within the four walls." (Eighteen Laws: 1)

"As the office of overseer of the two Court schools in Kiôto has been transferred to the Shôgun, the three Shinnô [Imperial Princes], the Shike [families in which the highest dignities were hereditary], the Kugé and the territorial lords, are collectively subordinate to him. By his orders he regulates all duties owed to the State, and in State questions he may act without the Emperor's assent. If the country between the Four Seas is not at peace, then the Shôgun shall bear the blame." (From the Eighteen Laws: 2)

"In ancient times the Emperor was wont to make pilgrimages to different temples, and this in order that he might become acquainted with the sorrows of his people upon the way. Now, however, the emperor has reformed the Government, and entrusted it to the Buké. If these be unaware of the miseries of the people, the Shôgun shall bear the blame. Therefore the ruling Emperor shall no longer leave his own palace, except when he betakes himself to visit in his palace the Emperor who has abdicated." (From the Eighteen Laws: 4)

"With Minamoto no-Yoritomo, who governed as Hao [literally the helper of the Emperor], the supremacy of Japan has passed into the hands of the Buké. As the Kugé carried on the government carelessly, and were unable to maintain

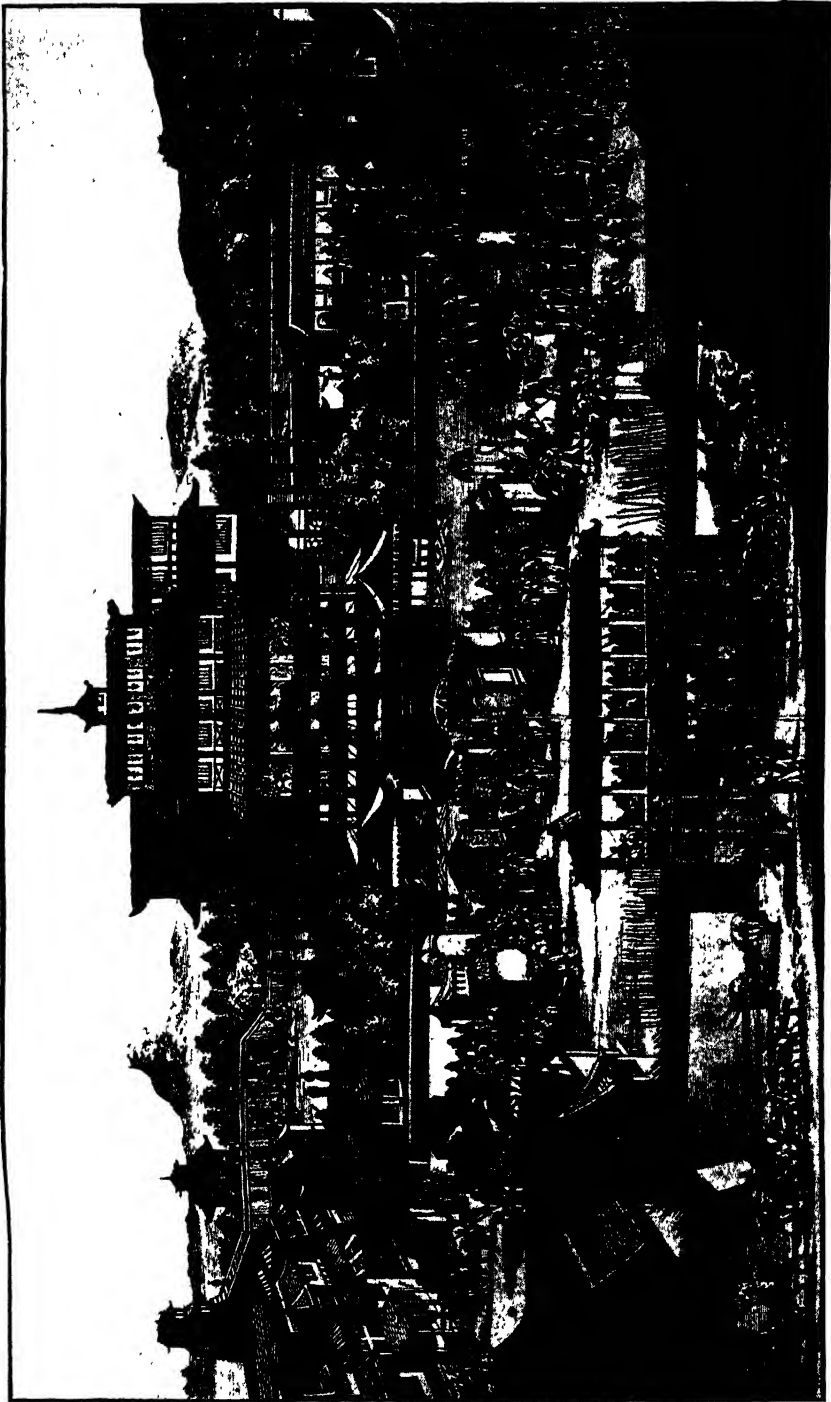
order in the country, all that could be done was for the Emperor to order the Buké to take over the ancient government. But with inadequate revenues it is impossible to govern a country, to feed the people, and to perform the public services. Thus the Kugé would commit a great wrong should they seek to detract from the Buké. According to the old saying, 'All the country under heaven belongs to the Emperor,' the Emperor has been ordered by heaven to feed and to educate the people; for this reason he orders officials and warriors to care for the



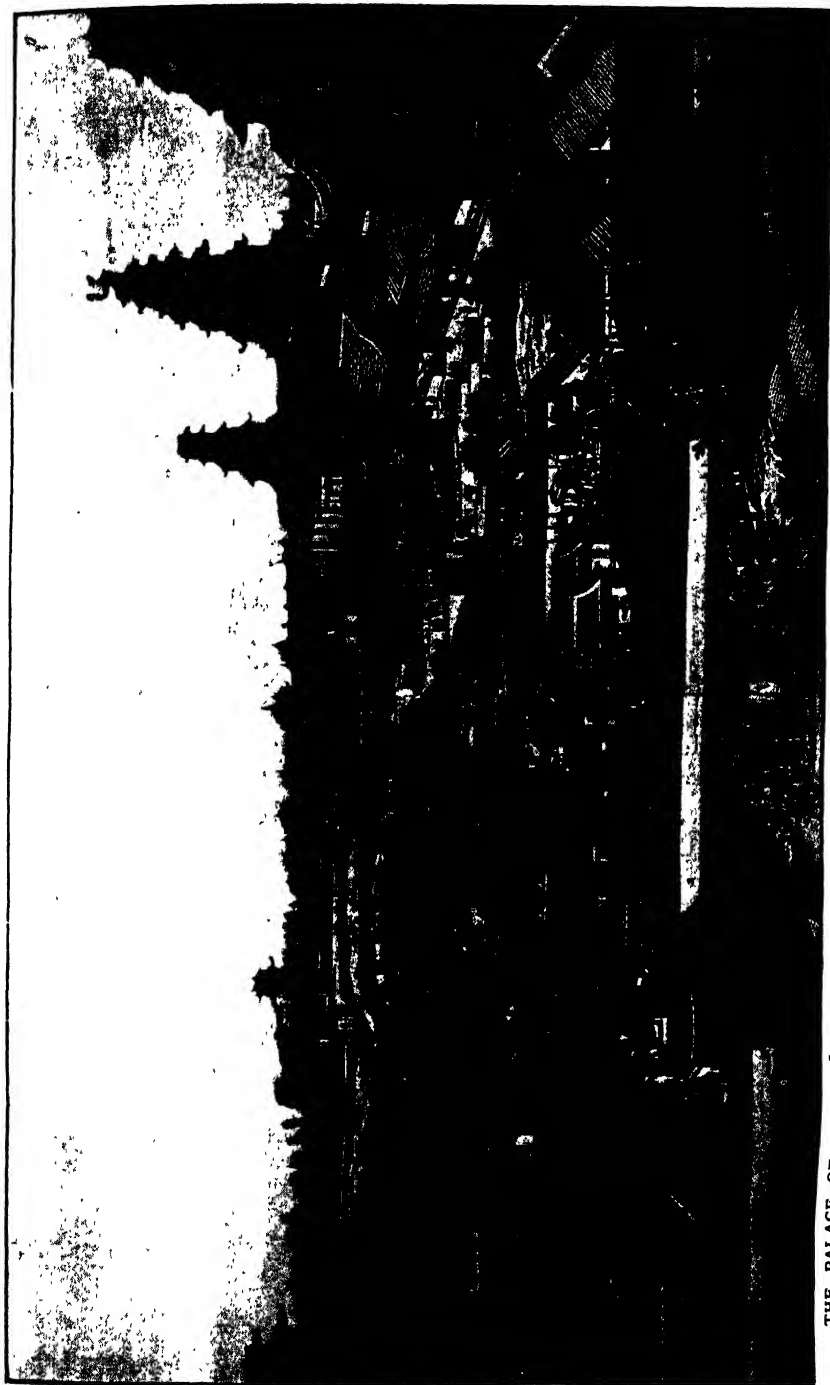
A DAIMIYÔ IN COURT DRESS

peace and prosperity of the country. It would have been possible to entrust the Kugé with the performance of this office, as, however, this arrangement is displeasing to the people, the Emperor has given it to the Buké. If the land be not at rest, differences of rank between high and low disappear, and uproar is the consequence, therefore the Buké shall conscientiously perform the duties of their office." (From the Eighteen Laws: 15)

"If the five harvests do not come to maturity, then is the government of the Tenshi [the Son of Heaven, the Emperor] bad; but if many punishments must be



JAPAN IN ITS GOLDEN AGE A DAIMIYŌ'S COURT AS PICTURED BY A DUTCH ARTIST IN THE SEVENTEENTH CENTURY
The territorial owners of old Japan were known as Daimyō's, and possessed almost unlimited local power under the supreme authority of the Shōgun. They retained this power till 1868.



THE PALACE OF THE SHŌGUN OF JAPAN AT YEDO, PICTURED BY A DUTCH ARTIST IN THE SEVENTEENTH CENTURY
Yedo became the virtual capital of Japan when the Shōguns concentrated power in their own hands, and on the restoration of the Mikados it was renamed Tokio

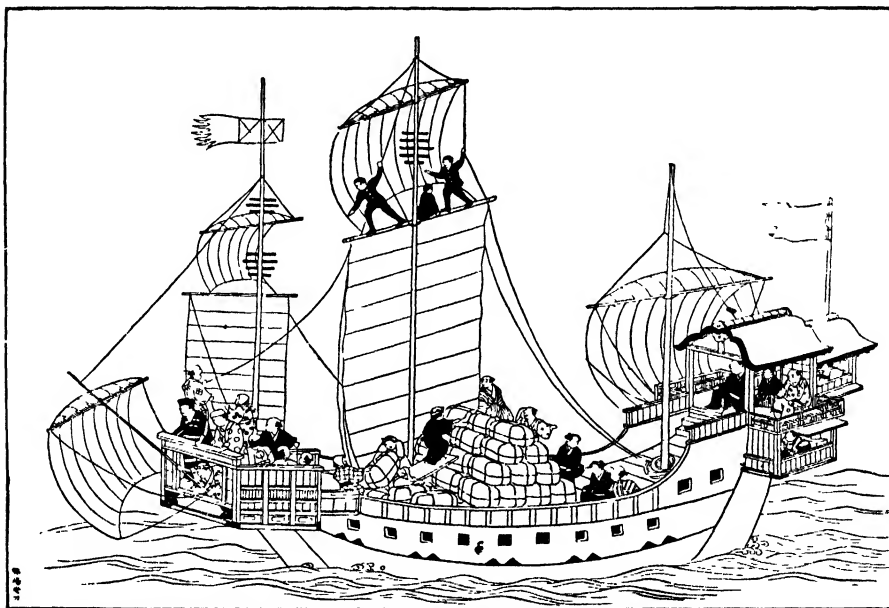


ANCIENT WARRIORS OF JAPAN ARCHERS, DRAWN BY JAPANESE ARTISTS

inflicted throughout the realm, then ye are to know that the military powers of the Shōgun are inadequate. In either case ye (my successors) shall make trial of yourselves to that end, and be not careless." (One Hundred Laws · 89)

Originally the position of the Shōgun compared with that of the Kokushu Daimiyō was little more than that of "first among equals"; it was only by degrees

that he assumed the dominant position. The Kokushu were originally exempt from the rule compelling the landed nobility to spend a year in Yedo and a year upon their properties alternately, their families being obliged to remain permanently in Yedo; but under the third Shōgun the Kokushu were in this respect treated like the smaller princes. The only prerogative they possessed was, that as theoretical vassals



THE MERCHANT NAVY OF OLD JAPAN: A TRADING SHIP UNDER THE OLD REGIME

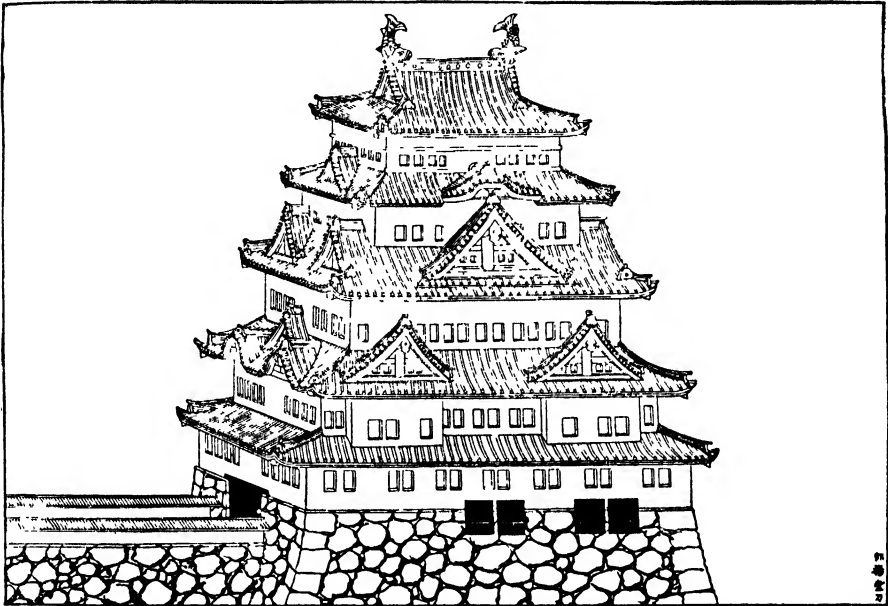
THE GOLDEN AGE OF OLD JAPAN

of the Mikado they were Crown officials, and received their investiture at his hands.

However, they could only approach the Mikado through the Shōgun, who superintended the confirmation of titles upon the territorial lords by the emperor. Any direct communication between the Imperial Court and the territorial lords was strictly forbidden. Even when travelling from their districts to Yedo or back, they were not allowed to pass through Kiōto; if they desired to visit the Imperial capital or its suburbs, they were required to obtain a special permit from the Shōgun,

keep an eye upon the latter, and, apart from this, the property of the Shōgun was scattered throughout the country in such a manner as to enable him to visit other districts without trouble. Strong garrisons were kept up in Kiōto and Fushimi, as also in several districts of the province of Suruga; all the passes leading to the Kwantō were provided with guards, and the chief trading and commercial centres (such as Osaka, Sakai, Nagasaki, 18 in number) were in the power of the Shōgun.

His officials now undertook those tours of inspection upon which the emissaries of

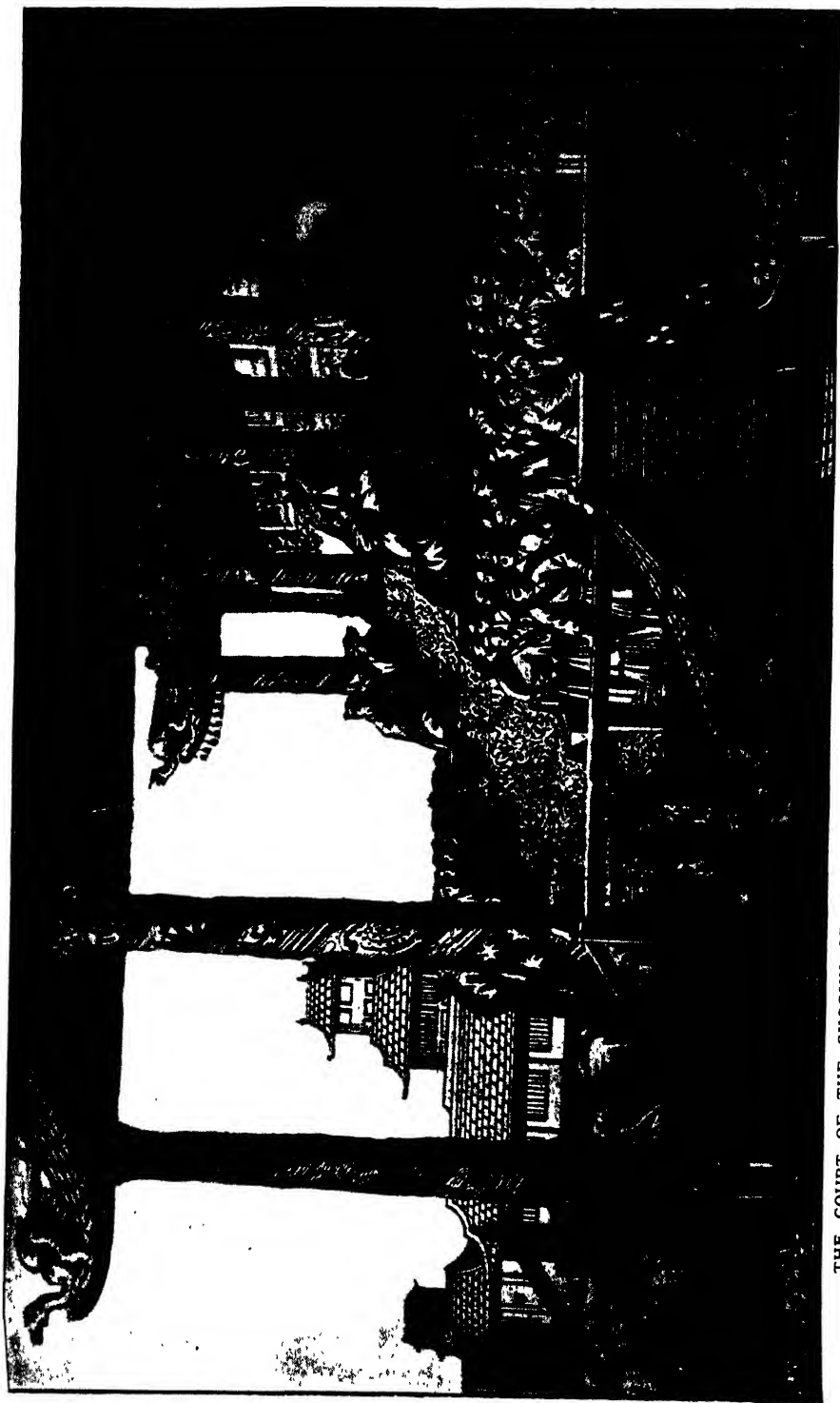


A CASTLE PRESENTED BY TWENTY FEUDAL LORDS TO A SHŌGUN OF JAPAN
The castle of Nagoya was built in 1610 by twenty great feudal lords as a residence for Iyeyasu's son and successor, Hidetada. The dolphins on the roof, made of gold, are nearly nine feet high and worth £18,000. One was shipwrecked on returning from the International Exhibition at Vienna in 1873, and lay for a long time at the bottom of the China Sea.

and even then they were not allowed to approach within a certain distance of the Emperor's palace. For a marriage between a member of a Buké family and one of a Kugé family, the express permission of the Shōgun was equally necessary. To become a medium for the transmission of gossip upon political affairs to the Imperial Court was to commit a crime punishable with the utmost severity.

In other respects all possible measures were taken to keep the territorial lords in a state of dependence. Upon the redistribution of districts friends and former foes were so intermingled that the former could

the Mikado had previously been sent every five or seven years, and in cases where the high position of the territorial lords, such as the Kokushu, made this kind of supervision impossible, friends and presumable enemies were entrusted with the task of keeping guard upon one another. Thus, for instance, the defence of the island of Kyūshū was entrusted to Satsuma and his opponents, Hizen, who relieved one another every year. Moreover, the whole country was covered with a network of officials and spies of the Bakū-fu bureaucracy. Thus Iyeyasu and his successors made every possible effort to keep the territorial lords



THE COURT OF THE SHOGUN OF JAPAN AS PICTURED BY A TRAVELLER IN THE SEVENTEENTH CENTURY

This picture, drawn nearly 250 years ago, is by a Dutch traveller of the seventeenth century, who wrote enthusiastically that Solomon in all his glory could not equal the Regent of Japan. The palace roofs were said to be decorated with gold dragons and balls, and adorned with precious stones. Here the Emperor gave audience to his subordinate princes.

THE GOLDEN AGE OF OLD JAPAN

within bounds. The system eventually collapsed, not so much before foreign attacks, as because those classes whom its founder had specially designed to be its supporters first undermined and then overthrew it. The Shōgunate fell because it was abandoned by those who should have had the greatest possible interest in ensuring its permanence.

If the regulation of the position of the Emperor, the Kugé, and the territorial lords had been difficult, a yet more arduous task confronted the founder of the Tokugawa dynasty of Shōguns when he came to grapple with the settlement of questions of family precedence and of the succession. Iyeyasu left five sons, the princes of Echizen, Kii, Owari, Mito, and the second son, Hidetada, whom he had appointed as his successor during his lifetime, and invested with the power. He arranged that the succession should follow the direct line of Hidetada's family, and that if no heir should be forthcoming one should be chosen from the house of Kii, or that of Owari. These houses, and that of Hidetada, were entitled Three August Families (Go-san-ké), as being the three most important houses. At a later period the title was also extended to include the houses of Kii, Owari, and Mito, though it did not in this case imply the possession of claims to the succession.

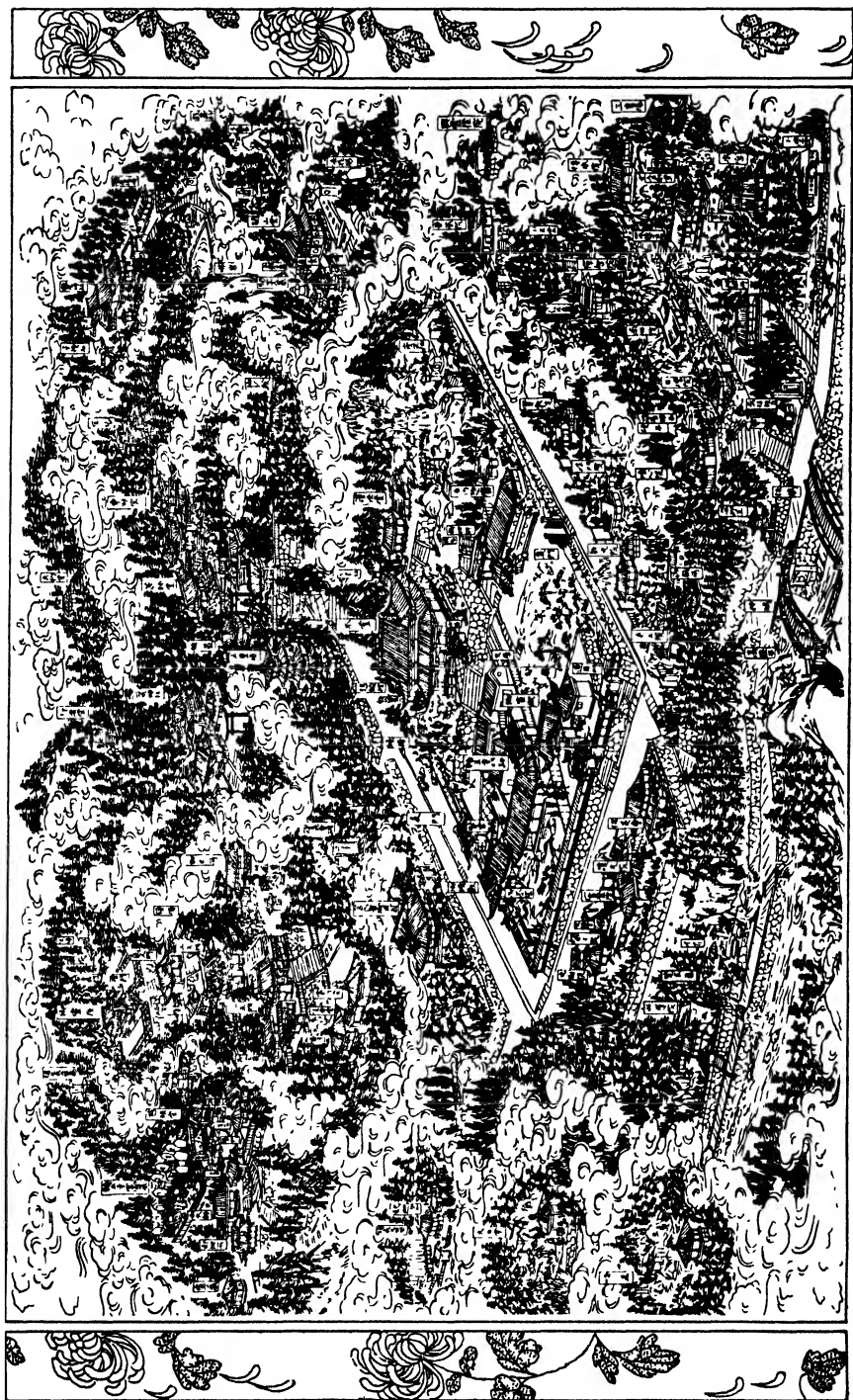
On the other hand, the prince of Mito obtained the right of demanding or proclaiming in certain cases the deposition of a Shōgun who had not performed the duties of his office, while under other conditions the position of regent was reserved to the prince of Echizen. The prince of Mito was also the only territorial lord who possessed the right of direct communication with the emperor. Echizen the eldest son, and Mito, the youngest, were excluded from the succession; the first had been originally adopted by Hideyoshi, and had thus ceased to belong to his father's family according to Japanese ideas, while the latter had married the daughter of a former enemy. Iyeyasu himself is said to have characterised his son the lord of Mito as a very important, but extremely dangerous personality, and to have compared him to a sharp sword, which is only harmless so long as it remains in the sheath. Two hundred and fifty years later the foresight of the founder of this dynasty was to be confirmed; in

any case, the house of Mito materially contributed to bring about the downfall of the Shōgunate.

The question of the succession, already sufficiently difficult, became still further complicated by the fact that in 1715 the family of Hidetada became extinct in the direct line. The prince of Kii, who had been appointed Shōgun, hastened to invest his second, third, and fourth sons with the titles of princes of Taiaasu, Shimizu, and Hitotsubashi; he then arranged that these three families, to whom he gave the common title the Three Lords (Go-san-kio), should provide a successor in the event of his first son's descendants becoming extinct in the direct line. This regulation also proved ineffectual. A younger son of the house of Mito, Ker-ki, who had been adopted by a prince of Hitotsubashi, was appointed Shōgun in 1866; the last of a long line, his loss of the supremacy in no way redounded to his honour.

Iyeyasu died at his castle of Sumpu, in Suruga, on March 8th, 1616, and, according to his wish, was buried a year later in Nikkō, a mountainous district, richly wooded and adorned with every kind of natural beauty, about ninety miles north of Yedo, where Buddhist and Shintō temples, erected by the holy Shōdō Shonin, had existed since the close of the eighth century. A representative of the Mikado and of the Shōgun, together with a great number of the Kugé, the territorial lords, and their military comrades, were present at the burial of the deceased, upon whom the Mikado conferred a special title of honour to mark the occasion. The dead man was created "Noble of the First Class, of the First Rank, Great Light of the East, Great Incarnation of Buddha." After the death of the former abbot and the abdication of his successor, Go-Mizuno, the fifth son of the Mikado was appointed high-priest of Nikko, in the year 1654, under the title of Rinnoji no-Miya. He and his successors, who were afterwards princes of the Imperial House, usually resided at Yedo, in the temple of Ueyeno, and visited Nikkō three times a year.

The last of these Imperial priests, Kita Shirakawa no-Miya, who was afterwards educated in Germany, was abducted by the northern party during the civil war of 1868, and set up by them as an opposition



THE LARGEST, RICHEST, AND MOST BEAUTIFUL TEMPLES, IN JAPAN AT NIKKŌ. WHERE TEMPLES HAVE EXISTED FOR 1,000 YEARS. Many Emperors of Japan, including the great Jagan, have been buried in the grounds around the temples of Nikkō, the richly wooded mountainous district, about a hundred miles from the capital, where Buddhist and Shinto temples have existed for a thousand years. The town of Iyeyasu is approached by an avenue of trees twenty-one miles long.

THE GOLDEN AGE OF OLD JAPAN.

Mikado, but shortly afterward yielded to the attacks of the victorious southerners. Of the successors of Iyeyasu, one only, his grandson, Iyemitsu (1623 to 1651), was buried at Nikkō. All the other Shōguns were buried at Yedo, either

Temples of Nikkō

within the precincts of the temple of Uyeno or within that of Shiba. The temples of Nikkō are certainly the largest, the richest, and most beautiful in Japan, and are distinguished by the artistic finish of the buildings and the decorations of their interior, as well as by the beauty of the surrounding landscape. The interest of the spot and of its buildings is further increased by the numerous dedicatory presents in and about it, brought from every part of Japan, and even from Holland.

Hidetada, the first successor of Iyeyasu, followed in his father's footsteps, and maintained the institutions introduced by him. Iyemitsu, the grandson of the founder of the dynasty, was undoubtedly the most important of the fourteen Shōguns who followed Iyeyasu. He laid a stronger hand upon the reins of government, obliged the great landowners to render a formal recognition of his undisputed supremacy, and made himself and his successors masters of Japan.

The visit which he paid to the Mikado in Kiōto, in 1623, was the last paid by any Shōgun until the year 1863. It was under his rule, in 1641, that the Dutch and the Chinese were sent to Nagasaki, and all other foreigners were expelled from the country, while emigration and foreign travel were forbidden to the Japanese. The comage and the weights and measures in use were reduced to a common standard,

the delimitation of the provincial frontiers was begun and completed, maps and plans of the districts and castles belonging to the territorial lords were made, the genealogical trees of these latter were drawn up, and all names obliterated

A Last Visit to the Mikado

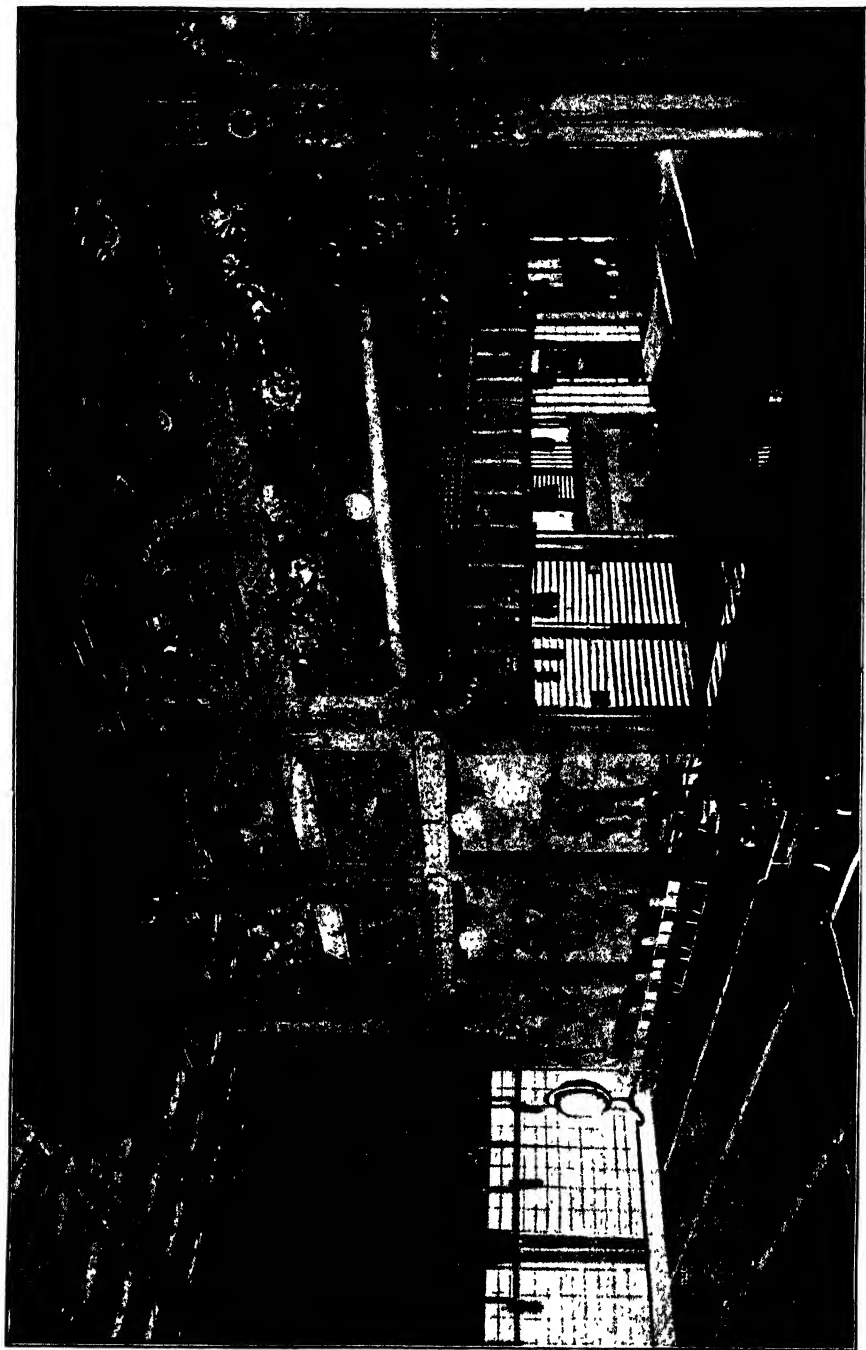
which might have aroused disagreeable political recollections or have given rise to inconvenient claims. Moreover, the two State councils, the upper and the lower chambers, were reorganised. Finally, Iyemitsu made his capita of Yedo not only the most beautiful but also the most cleanly and the best fortified city in the kingdom. The castle, with its triple line of walls and moats, was then considered impregnable, and even to-day rouses the admiration of the visitor. Iyemitsu was also the first to employ the title of Great Lord (Taikun), as the expression of his absolute power in his intercourse with other countries, such as Korea.

Of his successors we need only mention Yoshimune (1716-1745), the last of the direct descendants of Iyeyasu. He gave much attention to the improvement of agriculture and manufactures, and repealed the prohibition of the introduction of European books, though this still held good of such as dealt with the Christian religion. Of his remaining successors it need only be said that they confined their actions, generally speaking, to the lines already laid down. However, their power of independent action was completely destroyed by the bureaucracy, which

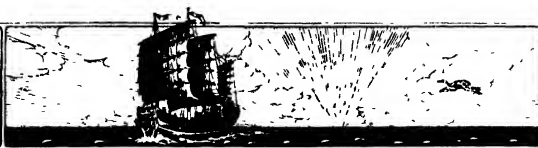


AN ANCIENT CHIEF OF A CLAN

took into its hands more and more of the administration. Government departments degenerated in consequence, and the fall of the Shōgunate was the ultimate result.



THE MORTUARY TEMPLE OF ONE OF THE LAST OF THE SHOGUNS IN SHIBA PARK TOKIO
This fine building is, perhaps, the most magnificent of the mortuary shrines of Shiba. The carving is marvellously rich, and the ceiling a masterpiece of Japanese art.



THE EVE OF THE GREAT CHANGE

IN his work upon the social and economic development of Japan, Tokuzō Fukuda defines the rule of the Tokugawa as a period in which the Government was that of a policeman with unlimited powers. This statement, however, is true only of the second half of the government of the Shōgunate, and of that only in so far as the administration was careful to maintain existing institutions and to throw obstacles in the way of all innovations, which the bureaucracy in Japan, as everywhere, considered as so many threats against the existence of the State. The heaviest oppression has never been more than a temporary obstacle to national development; and so in Japan under the Shōgunate, development, far from coming to a standstill, followed a roundabout course, and society advanced by devious paths from the old order to the new. The most obvious confirmation of this fact is the part played by the towns, or, more correctly, by the mercantile class of the community.

Shōgunate and Japan's Progress

The vigorous rule of the first Shōgun, and especially of the third, convinced the territorial lords that the dynasty of the Tokugawa was entirely capable of maintaining its supremacy, and that any attacks upon it would recoil upon the heads of their promoters. At the same time the measures of the Shōgunate, especially those respecting the hereditary rights of the great families, inspired the conviction that the existence of the territorial nobility, so far from being endangered, was secured even more permanently than before. The great nobles were therefore able to concentrate their attention upon the peaceful development of their districts. The ordinary Samurai were in a far more evil case, especially in the matter of their yearly salary of rice. Their business was war, and any other occupation was forbidden to them. As, however, their salaries were usually inadequate for their support, the consequence was that in course of time a large proportion of the Samurai became

deeply involved in debt. They were then obliged either to lay aside their swords, renounce their profession and enter some other, or, while retaining their swords, to leave the service of their overlord and to join the class of the Ronin, the masterless Samurai, who were the terror not only of the peaceful citizens, but also of the Government.

First Towns in Japan

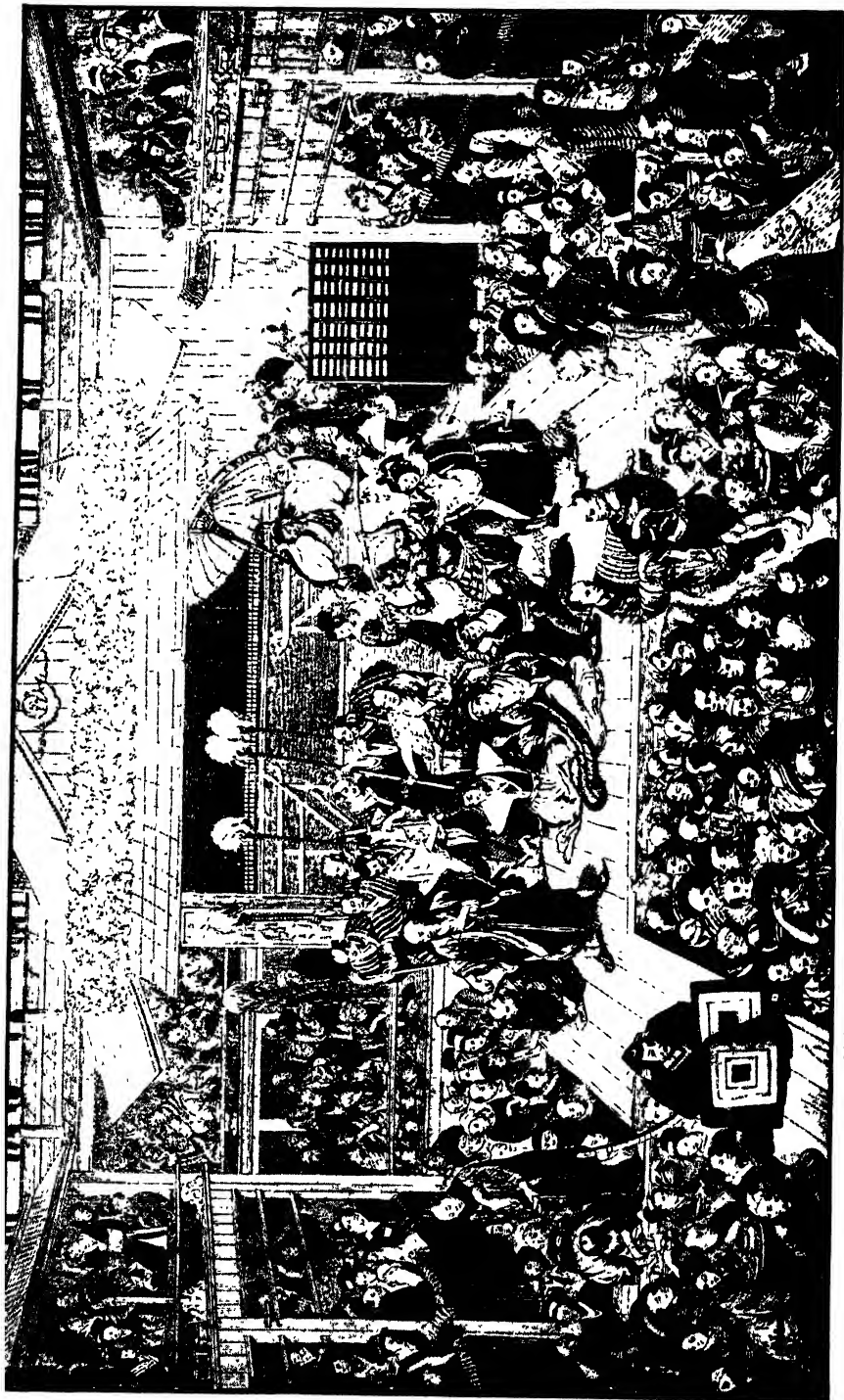
As regards the peasants, the position of those settled upon the land of the Shōgun was, upon the whole, preferable to the lot of those within the districts of the territorial lords. While the former were treated with kindness and consideration, the latter were without defence against the extortions of the officials of their prince. The average holding of a peasant was small; the least quantity of land amounted to about two and a half acres, and was but seldom increased; consequently their agriculture was rather of the character of market gardening.

Fukuda asserts that the towns had developed from and around the castles of the territorial lords, for the reason that the formation of towns in Japan dates from the period of war after the twelfth century. The statement is correct only from one point of view. In a state which had already existed for a thousand years men and houses must have collected in large numbers at the most important points upon the several lines of communication.

Naturally the new territorial lords would choose such positions for the central points of their districts, and would settle and erect their fortified castles in them; not less naturally the inhabitants would gather

Beginning of National Development

more closely round the protecting castles, and possibly in the course of time two or three villages may thus have been united into one community. At any rate, the towns of early Japan never attained any power of self-government; they were not even considered as independent communities, and the period of their growth and prosperity begins, in almost every case,



JAPAN AT PLAY SCENE IN A THEATRE DURING A PERFORMANCE



JUSTICE BEFORE THE GREAT CHANGE. A LAW COURT SCENE IN OLD JAPAN

at the time following the rule of Iyeyasu centuries of civil war by no means favoured the increase of merchants and handicraftsmen, and of these the population of the towns was chiefly composed. The system of caste which prevailed in Japan must also have hindered commercial development. The warrior caste was the first, with it, if not theoretically at any rate in practice, were joined the castes of scholars, physicians, artists, priests, and others; then came the farmers, then the handicraftsmen, and finally the merchants. Below these were the dishonourable castes—actors, jugglers, dancing women, etc., and the unclean castes—knackers, tanners, executioners, and so on.

After their rise the towns lay either on the demesne

of the landed lords, upon whose whims and ideas then growth materially depended, or on the demesne of the Shōgun, who had succeeded in getting possession of the most important trading centres—Yedo, Osaka, Kanagawa, Nagasaki, Sakai, Hakodate, and Nigata near Yokohama. Hence the Shōgunate was obliged to confront the task of extending trade and procuring the recognition of the traders' importance. Even during the period of foreign influx the Shōguns had made every effort to

secure to themselves the largest possible share of the profits derived from commercial intercourse with other lands, and this object they entirely attained when they removed the Dutch and the Chinese to Nagasaki. At the same



A POLICE COURT SCENE IN OLD JAPAN



A TEA-HOUSE IN YEDO IN THE FIRST HALF OF THE NINETEENTH CENTURY

time exports and imports were so regulated in amount that the balance of trade might be as much as possible in favour of Japan.

Foreign wares were sold at so high a price as to be within the reach of only the richest classes, while the exportation of anything that the country wanted, or seemed to want, was restricted or prohibited entirely. Thus in 1752 the exportation of gold, which had previously been subject to repeated restrictions, was entirely forbidden; in 1685 the exportation of silver, which had been employed to pay for the imports, was limited to 2,000 lb., an amount further reduced to 500 lb. in 1790; in 1685 exports of copper were limited to about one ton; from 1715 onward only two Dutch ships were allowed to visit Japan in any one year, and from

1700 only one. Communication with the Chinese was limited in a similar manner.

On the other hand, every effort was made to provide facilities for internal trade, especially after the year 1694, when guilds (*kumi*) were created in Osaka and Yedo, at first ten in each town, a number afterwards increased to twenty during the years 1720 to 1730. These were free societies, occupied with mer-

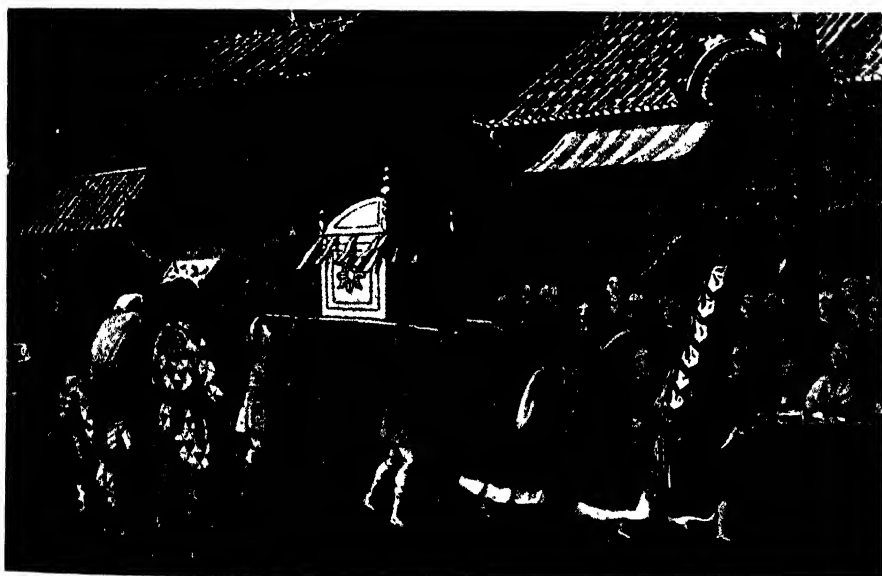
cantile and shipping business, and seem to have been chiefly active in promoting the sale of the manufactures produced on the demesnes of the territorial lords. Consequently an unusually severe blow was dealt at their existence in the middle of the eighteenth century, when the lords demanded and obtained the permission to sell their products at the great



THE EVENING MEAL OF MIDDLE-CLASS JAPANESE



WEDDING IN JAPAN MARRIAGE IS PURELY CIVIL AND OFTEN PERFORMED AT HOME



A FUNERAL PROCESSION IN THE STREETS OF YEDO, THE CAPITAL OF THE SHŌGUNS
SCENES IN THE DAILY LIFE OF OLD JAPAN



ENTRANCE TO THE TOMBS OF THE SHOGUNS, IN SHIBA PARK, TOKIO

commercial centres by means of their own merchants.

Possibly it was this regulation which induced the Government in 1813 to place the guilds upon another footing. They now became close corporations of merchants and manufacturers, their number and the numbers of their members were defined by law. They were not allowed to elect new members, but upon the death of an individual could admit only his blood relations, and they held the monopoly of the sale of that particular article with which they were concerned. In 1841 this arrangement was abolished, after many complaints had been made of the manner in which prices had been forced up; but it was reintroduced in 1851, apparently because the Government thought they could not dispense with the general supervision exercised by the guilds.

In other respects, during the rule of the Tokugawa, conditions remained practically unaltered. Ancestor worship continued, as did the patriarchal system, and the responsibility of the patriarch for

the actions of members of the family. The law of inheritance, which gave a disproportionately favoured position to the eldest son, remained unaltered. The majority of posts in the service of the Shōguns and of the territorial lords continued to be hereditary. Custom demanded that a son should succeed to the profession or the handicraft of his father. It was extraordinarily difficult to pass from one class to another. All these restrictions must have constituted so many obstacles to the free development of the individual, and consequently to the progress of society.

Soon after the Shōgunate had passed to the Tokugawa, a certain opposition began to arise within this family itself to the policy of usurpation by which the Mikado had been deprived of his rights. This movement remained for a long period exclusively literary, and its chief representatives and supporters were to be found among the princes of the house of Mito.

The early history of this house is a good example of the manner in which

JAPAN ON THE EVE OF TRANSFORMATION

the fortunes of the landed nobility changed during the age preceding the definite pacification of the kingdom. The territory afterwards included in this principality was governed from the tenth century by scions of the Taira family. It was overcome in 1427 by Yedo Michifusa, who was the first to assume the name of Mito. In the year 1590 the Yedo family were driven out by the Satake. Yoshinobu, a member of the latter house, who had joined the side of Hideyori, was transferred to Akita by Iyeyasu in 1602. The fifth son of Iyeyasu was appointed Prince of Mito in his stead; when he died, upon the journey to Mito, the tenth son took up the position. He was afterward transferred to Suruga in 1609, but became Prince of Kii about ten years later, and was then succeeded by the eleventh son, Yorifusa who was born in 1603.

Yorifusa died in 1661, and was succeeded by his second son, Mitsukuni. He invited learned men to his Court, among them apparently a number of Chinese who had fled to Japan before the Manchus, and with their help he published, among other works, a "History of Great Japan" (Dai-nihon-shi), from Jimmu Tennō as far as the year 1393, in 240 volumes.



A SHŌGUN OFFICIAL IN COURT DRESS



A SHŌGUN OFFICIAL IN TOWN DRESS

This is still considered as a work of capital importance for students of Japanese history. He also published the "Reigiruten," concerning the ceremonies of the Imperial Court, in 510 volumes.

These works and a large collection of Chinese and Japanese books, to which the prince continued to make additions until his death (1700), largely contributed to direct the attention of scholars to early Japanese history; hence Mitsukuni is justly considered as the founder and promoter of the movement which is usually characterised as a revival of the pure Shintō teaching, and undoubtedly exerted a powerful influence in preparing the way for the restoration of the Mikados. The men who were chiefly influential in their work in this direction were Kada (d. 1736), Mabushi (d. 1769), and Motoori (d. 1801). The latter published the "Kojikiden," being explanations of the Kojiki, a work attracting the greatest attention, not only among scholars, but also and particularly among the landed nobility. The "Great History" was continued by the princes of Mito, and printed in 1851 after a long period of circulation in manuscript. The successors of Mitsukuni, besides being patrons of literature, were also sound and economical administrators of their



THE BAY OF YEDO FROM AN EARLY JAPANESE DRAWING

territory, so that the princes acquired a reputation as excellent in contrast to the Shōgun. In 1820 Nariakira, the brother of his predecessor, Narinaga, became prince; he was destined to play a leading part in the struggle against the Shōgunate.

The increasing poverty of the Samurai, the growing degeneracy of the Shōgun's Government, due to the rise of a bureaucracy, the rapid spread of foreign ideas and the concurrent diminution in the power of the Shōgun, together with the more ardent desire of the territorial lords for partial or complete independence — these influences found expression in the formation of parties at the Imperial Court as well as at the Court of the Shōgun. The situation became even more strained as the repeated appearance of foreign vessels off the Japanese coasts — the first of these visitors being the Russian squadron off Yezo in 1792 — increased the fears of a hostile attack.

When apprehensions of this nature drove the Government of the Shōgun, in 1842, to request the landed nobility to take measures for coast defence, the only response was a general outcry occasioned by

the shortness of money and the need for assistance.

The very lords whose ancestors owed their rise to power to the founder of the Tokugawa line deserted the Shōgunate in its extremity. The institution had become effete; it had to go, and it went, "unwept, unhonoured and unsung," in 1868. With it went the greater part of the system of government that had obtained for so

many generations in the empire of Old Japan.

MAX VON BRANDT



THE LAST OF THE OLD ORDER

This picture of an archer on the ramparts of a castle dates back only as far as the year 1862, and thus illustrates the rapidity of Japan's change from mediævalism to modern methods of warfare.



RELIGION IN JAPAN

BY MAX VON BRANDT

THE BIRTH AND GROWTH OF BUDDHISM

THE development of Shintoism, the native religion of Japan, is recorded in the history proper of the country of which it forms an inseparable part. Buddhism and Christianity, having reached Japan from without, have individual histories of their own.

Buddhism has been to Japan what classical antiquity and Christianity were to the West; it brought with it Chinese civilisation, and a better religion than the native ancestor-worship.

The different accounts of the time and manner of its introduction are widely discrepant. The most probable story is that in 552 A.D. a king of Kudara in Korea sent pictures of Buddhist sacred history to the Emperor Kimmel (540-571), and that the new teaching fell upon fruitful soil. It does not, however, seem to have obtained a footing in the country entirely unopposed. In consequence of the outbreak of an epidemic, under the Emperor Bindaitsu (572-585), it was persecuted and forbidden. Prince Shōtoku, a son of the Empress Suiko, seems to have materially influenced the extension of Buddhism. In 587 he

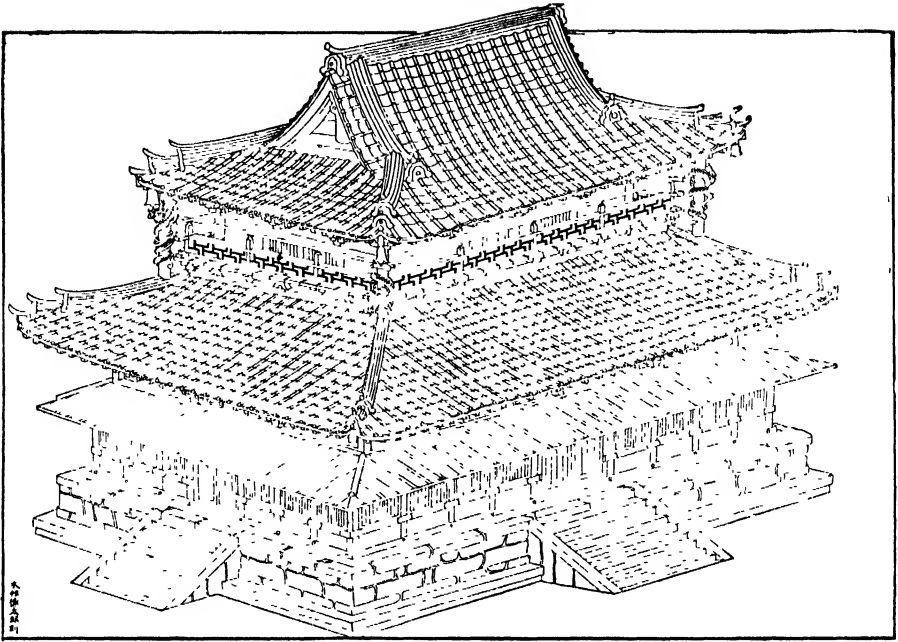
built a great temple, and encouraged foundations and organisations for works of mercy and charity. The new doctrine obtained an informal official recognition from the Emperor Tenmu (673-686), who ordered the erection of a temple in every province of the empire.

Japanese Buddhism, like the Chinese and Korean forms, and perhaps under their influence, was soon broken up into a number of sects (six); at the same time the antagonism and hostility between Buddhism and Shintō became strongly apparent. It is remarkable that the

emperors generally accepted the new teaching, though it threatened from the outset to discredit their own divine origin. Thus on both sides the desire may well have arisen to incorporate the new belief with the old. In 794 the Emperor Kwammu changed his place of residence from Nara to the modern Kiōto, at the same time the Japanese Buddhists began their journey to China, in order to seek information and enlightenment at the sources of the doctrine, which for Japan at least was new. Dengiō Daishi went to China, and on his return in 798



PRINCE SHŌTOKU, PATRON OF BUDDHISM
The prince is here seen in a native drawing. The first royal patron of Buddhism in Japan, he materially influenced the extension of the new faith, and in 587 A.D. built the oldest Buddhist temple still existing in Japan, shown on page 514.



A NATIVE PICTURE OF THE OLDEST EXISTING BUDDHIST TEMPLE IN JAPAN
 Temple of Horyu, founded in 587 by Prince Shōtoku, first royal patron of Buddhism in Japan, and completed in 607 A D

founded the Tendai sect, and the monastery Enriaku-ji on Mount Hie as its headquarters.

A yet more important influence upon the development of religion and of scientific life and thought was exercised by Kōbō Daishi (774-834); he is also said to have visited China, and upon his return in 816 to have founded the Shingon sect. On the Kōya Mount he founded the monastery of Kongōfuji, which became, with the support of the Emperor Saga, the central point, in many respects, of Japanese Buddhism. Kōbō Daishi, who was known in life as Kūkai, invented the Japanese alphabet, the I-ro-ha, consisting of forty-seven signs, and also the first Japanese writing, the Katakana: hitherto only the Chinese characters had been known, and these continued in use for the writing of works of a scientific character.

But the greatest achievement of Kōbō Daishi was his effort, which attained a great measure of success, to make a fusion of Buddhism and Shintō. The old divinities were received into the Japanese heaven and explained as incarnations of Buddha; while the demi-god heroes and warriors received general, or, at any rate, local,

worship as "gongen." Thus he gave a Japanese colouring to Buddhism. To him it is undoubtedly due that the emperors gave their unconditional adherence to the foreign doctrine, which had now become national. During several centuries after his age most of the emperors resigned after a short rule, shaved their heads, and ended their lives as Buddhist monks. To him also is to be ascribed the introduction of cremation; in several cases even the emperors accepted this custom.

During the struggles between the rival families of Taira and Minamoto the prestige and power of the Buddhist priesthood steadily increased. With Yoritomo's victory over his rival in 1186, and the removal of the capital of the Shōgun to Kamakura, near the modern Yokohama, begins the most brilliant age of Japanese Buddhism, as regards the number of its sects, their power, and their political influence. [The Shōguns were originally military commanders, four in number, ruling the four military districts into which the empire was divided. But in 1192 the title was given to a supreme military chief; and from that date to 1868 there was an almost unbroken succession of Shōguns, whose

**Brilliant
 Age of
 Buddhism**

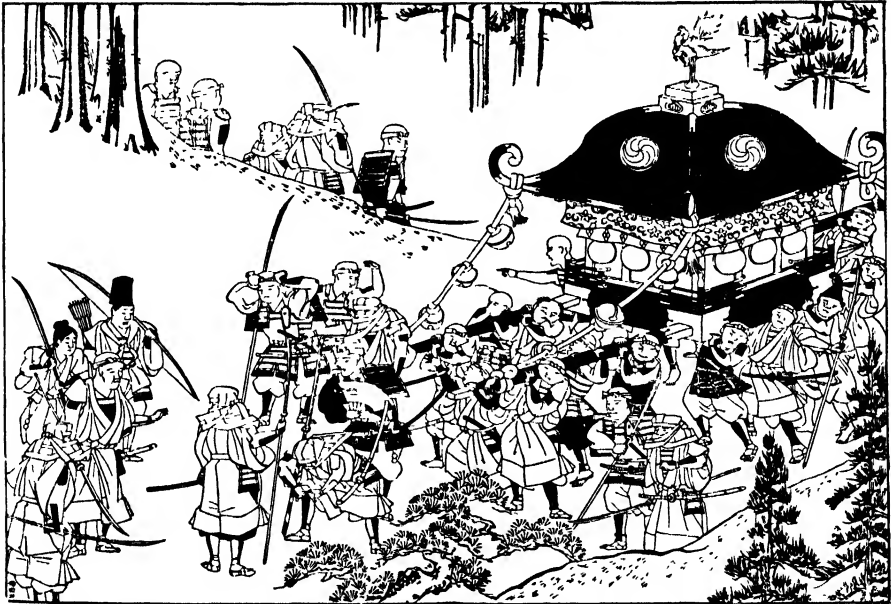
BIRTH AND GROWTH OF BUDDHISM

importance will be seen in the later course of the narrative.] In 1191 Yeizai founded the Ruizai sect; and Shinran, in 1220, founded the Shin sect, the Nationalist Party of Japanese Buddhism. Shinran allowed the priests of his sect to eat meat and to marry; and in order to break down the barriers between priests and people, removed the temples to the towns from the mountains and desert places where they had previously been erected.

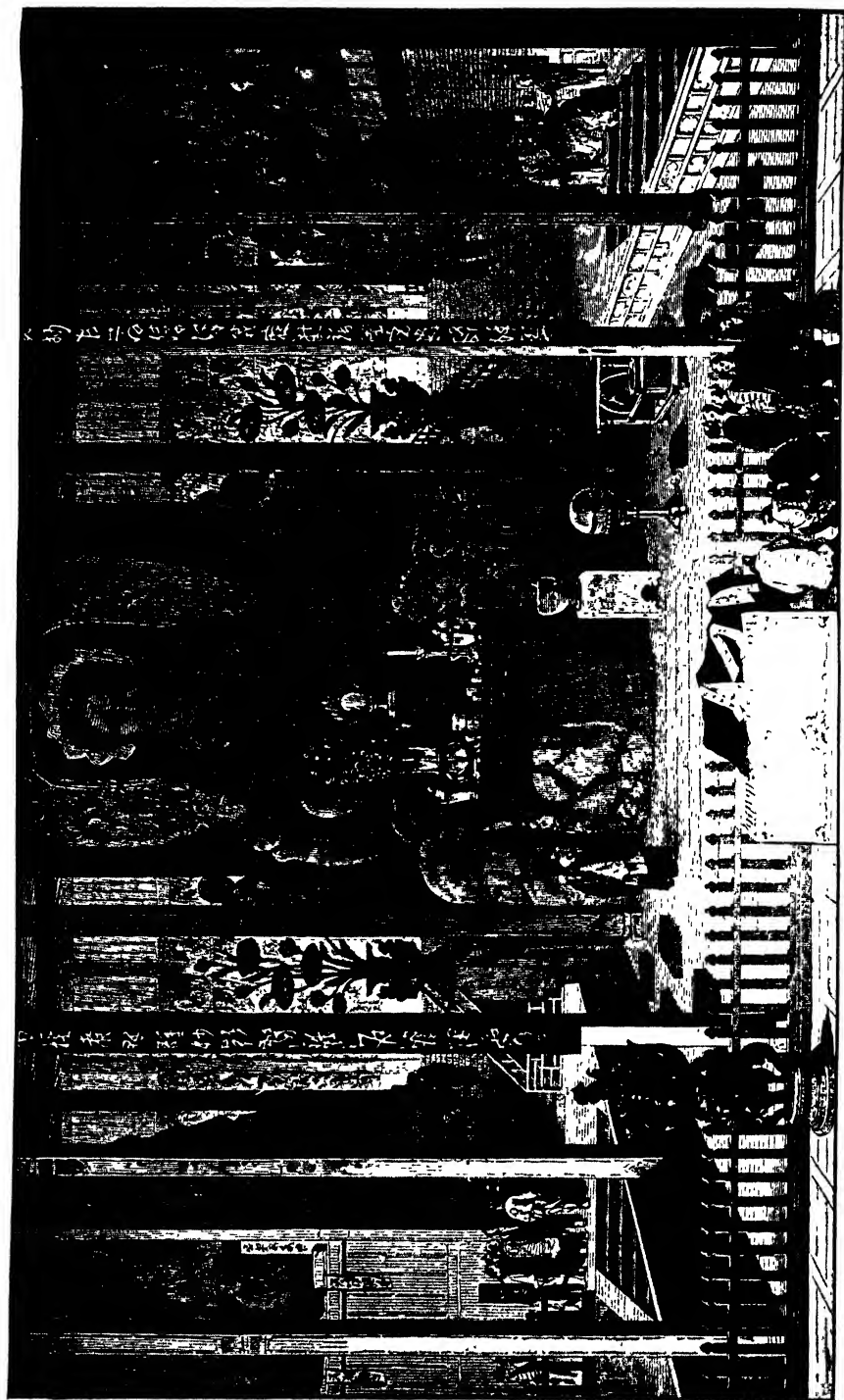
Contrary to the usage of other sects, the writings of the Shin sect are in Japanese characters. The sect is known by the names of Ikkō (the first word of their most important work, the Book of Everlasting Life) and Montō (Servant of the Gate, referring to the unity of their organisation). They are spoken of, and with much reason, as the Protestants of Japan. They refuse to consider as obligatory not only celibacy and abstinence from certain meats, as we have already observed, but also the practices of penance and ascetic living, pilgrimages, and the monastic life. They teach that men are justified by faith in Buddha. Among them the priesthood is hereditary. In 1227 the Jōdo sect was founded by

Dagiu, and in 1261 Nichiren founded the sect which has been called after him, which may be considered as a counterpoise to the Shin sect, and perhaps owes its origin to a feeling that some such opposition was required. Like its founder, who escaped the death sentence pronounced upon him by the Regent Hōjō Tokiyori, owing to the miraculous splintering of the sword upon his neck, this sect was invariably characterised by intolerance and fanaticism, and therefore played a leading part in the struggle against the Christians. One of its members was Katō Kiyomasa, that persecutor of the Christians who is a notorious figure in the Jesuit reports at the outset of the seventeenth century; and its motto was to be seen on the standards of many a general—"Honour to the book of the law that bringeth redemption"—adopted in place of the old "Honour to the Holy Buddha." In 1288 the last of the great sects, Jī (Seasons of the Year), was founded by Jippen.

During the civil wars which devastated the country between 1332 and 1602 the priests kept alive the study of science and literature; but they also took a very

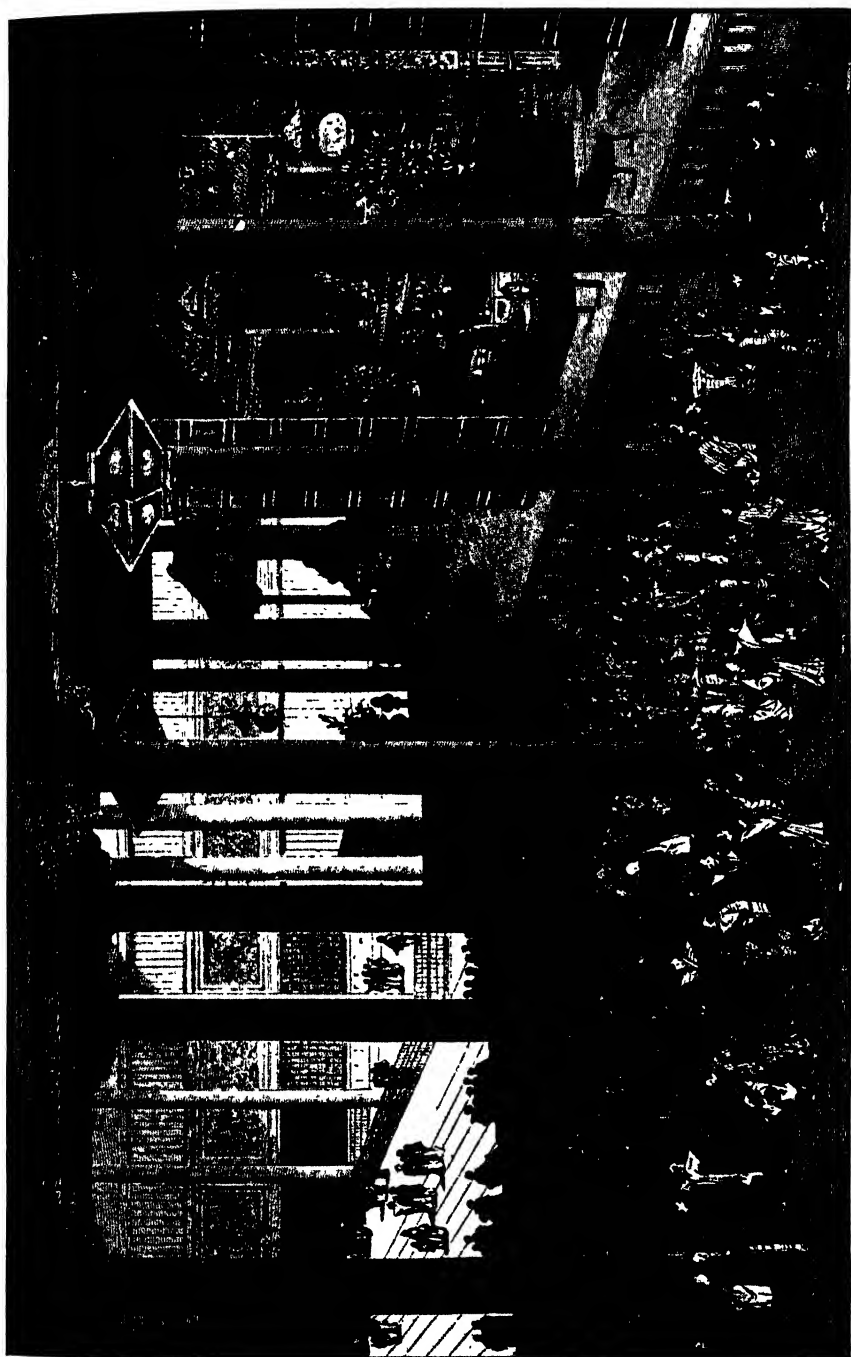


THE SOLDIER-PRIESTS OF OLD JAPAN, WHO LIVED IN ALMOST CONSTANT WARFARE
Early in the tenth century the Buddhist priests increased in power and wealth so greatly that military forces were maintained at the monasteries, the priests being trained as soldiers. They became very turbulent, and grew into important political forces defying the Emperor himself, and were constantly at feud with the secular armies.



THE CHOIR OF THE GREAT BUDDHIST TEMPLE OF THE FIVE HUNDRED SPIRITS IN OLD TOKIO

Buddhism spread with marvellous rapidity after its introduction to Japan in the sixth century, and when the Government attempted to suppress the new faith there were 67,000 temples.



INTERIOR OF ONE OF THE LARGEST OF JAPAN'S 67,000 TEMPLES IN THE EARLY DAYS OF BUDDHISM
This temple is drawn after a Japanese painting, and that above after an old Japanese engraving.

definite part in the political struggles of the time, and many an abbot, in full armour, charged into the fray at the head of his monks and vassals. Hence it was only to be expected that Ota Nobunaga, the first important personality who made

Breaking the Power of the Monasteries

it his object to restore peace and order throughout the country and to secure obedience to the emperor's will (though this redounded also to his own advantage), should have turned upon the monasteries.

In 1571 the worst of these spiritual strongholds, the monastery of the Shingon sect on the Hieiizan, was destroyed by his orders and all its inhabitants slain. Some years later the same fate befell the great temple of Hongwanji of the Shin sect in Ōsaka. The priests of this latter had harboured robbers and also political opponents of Nobunaga. After weeks of fighting, three fortresses were captured out of the five which composed the monastery. Two thousand of the garrison are said to have fallen during the siege, and upon the entrance of the Mikado the survivors were permitted to depart. The Buddhist priesthood, however, never recovered from these two blows: and even though it was found necessary at a later period to break down one or another of the strongholds of political Buddhism, Nobunaga had already performed the hardest part of the task.

The Jōdō sect was the most important under the Tokugawa rule. It is noteworthy that the Shōguns of this dynasty showed special favour to this sect, which certainly was less cultured than any other. Its priests followed the chief rules of Indian Buddhism, and taught that the welfare of the soul depended rather upon prayers, and upon the strict performance of external ceremonies and pious precepts, than upon moral purity and perfection. The Shōgunate was therefore able to entrust to this low type of sect the religious guidance of the people with-

out fear of any attempt to exercise an influence in opposition to its own plans. The Jōdō priests also provided the services in the burial grounds of the Shōguns at Shiba and Nikkō.

The Temple of Zōjōji, situated in Shiba, which was burnt down in 1574, also belonged to them. The Buddhism which

had become the State religion, at any rate of the Shōgun bureaucracy, declined

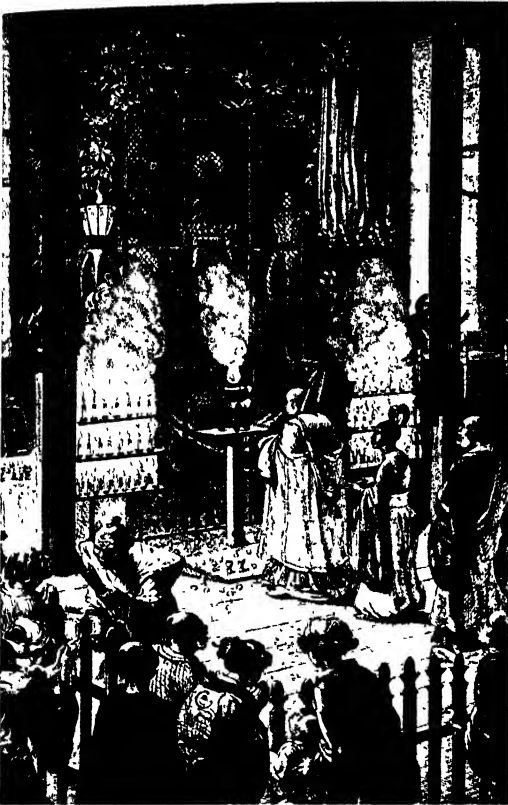
greatly in the later years of the Shōgunate, as did all other branches of the public service. It failed completely in the final struggle of the Shōgunate against the Mikado. After the Shōgun himself had given up the contest, the adherents of the Shōgunate made an attempt to set up an opposition Mikado in the person of Rimnoji-no Miya.



THE MIRACULOUS DELIVERANCE OF NICHIREN

The great saint, Nichiren, who founded the sect named after him, was believed by his devotees to have been delivered from the Executioner of the Hōjō by the miraculous splintering of the sword upon his neck.

BIRTH AND GROWTH OF BUDDHISM



SERVICE IN A BUDDHIST TEMPLE IN MODERN TOKIO

an imperial prince and high-priest of the Tendai sect, with a residence in the Temple of Toyosan at Ueno. This proceeding had, however, nothing to do with Buddhism as such; it was little more than an historical recollection of the reasons which had induced the Shōguns of the Tokugawa dynasty to find an instrument for use against the Mikado in the chief of this sect, which the Emperor Kwammu had joined upon its foundation by a prince of the blood royal.

**Priests as
Tools of the
Shōgunate**

After the fall of the Tokugawa dynasty, the victors began to display violent animosity against Buddhism which resulted in persecution. This was the more natural as the literary activity of the Shintōists, and authors who gave themselves out to be Shintōists, materially contributed, from the eighteenth century onward, to bring about the downfall of

the Shōgunate in 1868. The Mikado then issued a decree making a sharp distinction between the Buddhist and Shintō forms of worship. Buddhist priests who had hitherto been allowed to perform Shintō ceremonies were now prohibited from doing so, and all temples in which the two creeds had been united were assigned to Shintō.

At the same time a special ministerial department (the Shin-gaikwan) for the support of Shintō worship was created, the object of which was to spread Shintō doctrines by means of missionaries educated for the purpose. In 1870 a new decree appeared forming these missionaries into a kind of political corporation, to which also prefects and other administrative officials might belong. In 1871 relations between Buddhism and the Government were entirely broken off. The Buddhist sanctuary in the palace was closed, the Buddhist festival of the Emperor abolished, and the statue of Buddha removed from the palace. The titles of honour given to the temples were annulled and their landed property was sequestered. In 1872 the Government deprived the priests of their clerical titles and dignities and ordered them to resume their family names.

At the same time the prohibitions against marriage and the eating of meat were removed, all temples without priests and congregations were sequestered, and the priests were forbidden to appeal to the charity of their believers. The importance of these rules can be easily understood if it be remembered that in

**Attempt to
Suppress
Buddhism**

1872, in a population of rather more than 33,000,000, there were 72,000 Buddhist priests and 9,621 nuns, to whom must be added about 126,400 novices, students, and priests' families belonging to the Shin sect, and that the number of temples in the possession of the seven chief sects amounted to more than 67,000.

These efforts of the Government to suppress Buddhism and to revive Shintō remained fruitless, as was bound to be the case, for the Shintō doctrine contains none of those elements which are essential to successful religious propaganda. The



A BEIL-TOWER AT NIKKO ONE OF THE STRONGHOLDS OF BUDDHISM



THE DENSE CROWD OF WORSHIPPERS AT A BUDDHIST TEMPLE IN OLD TOKIO

BIRTH AND GROWTH OF BUDDHISM

Shingaikwan was consequently dissolved, and religious affairs submitted to the ordinary ministerial department of public worship, which now laid three injunctions upon the State missionaries: they were to preach the fear of the gods and the love of the fatherland: to explain the laws of Nature and sound morals, to serve the Emperor and to obey his orders.

At the same time the Government appointed for every Buddhist and Shintō sect a chief of these official missionaries, and allowed the members of all Buddhist sects to preach when and where they would, provided that they taught nothing opposed to the three injunctions above mentioned.

As these measures did not produce the desired result, the Government abolished the official missionaries in 1884, and left the settlement of the missionary question to the heads of the different sects whom it was to appoint. Finally, in 1889, the new constitution recognised religious toleration as a cardinal point. Proposals for a law to settle the questions concerning the Buddhist, Shintō, and Christian sects were rejected by the first chamber in 1899.

The most obvious consequence of the Government's interference in religious questions and of the discouragement of the Buddhists may be said to consist in the fact that, with the exception of the Shin sect, which seems to have gained new strength in the struggle for existence, all the Buddhist sects have suffered financially to a greater or less extent, while their religion has emerged from the period of trial with advantage rather than loss.



BUDDHIST PRIESTS AT PRAYER



KEYSTONE VIEW CO.

A REMARKABLE ARRAY OF BUDDHIST IMAGES

In the Temple of Seikenji, at Okitsu, are three hundred ancient stone images of the Rakan, the "holy men" of Buddhism, presenting an extraordinarily impressive spectacle.



ENTRANCE TO A BUDDHIST TEMPLE AT NAGASAKI



THE RISE OF CHRISTIANITY IN JAPAN

IT was at the close of the gloomy Ashikaga period that Europeans first came into contact with the Japanese. The actual date, which lies between 1530 and 1545, has not been established, and the names of the first Europeans to visit the country are equally doubtful. The date usually adopted is 1543. If the Portuguese Fernandö Mendez Pinto observed any chronological sequence in the narrative of his adventures—though he is known as the “father of lies” his story is none the less deserving of serious historical examination—he at any rate can no longer claim the honour of being one of the first three foreigners to enter Japan. In any case, these early visitors, whatever their names may have been, belonged to that class of adventurers who then harassed the seas and coasts of Eastern Asia, working either on their own account or in the company of Chinese freebooters. Shortly after the discovery of Japan, and the announcement of a good opening for trade existing in that country, a much stronger influx of foreigners took place.

**Francis
Xavier
in Japan**

The trade was followed by the missionary. In 1549 Francis Xavier arrived at Kagoshima, there he met with a hostile reception, as the Prince (or “King,” as he is termed in the chronicles) of Satsuma was enraged at the fact that the Portuguese ships had failed to appear off his coasts during the previous year; Xavier therefore proceeded to Nagato and Bungo, and thence to Kiôto, where he met with equally little success on account of the prevailing disturbances. In 1551, he left with the intention of returning to India to enlist missionaries for service in Japan, but died during the voyage. However,

the new field was not long without labourers. As early as 1564 seven churches and chapels existed in the suburbs of Kiôto, and a number of smaller Christian communities was established in the south-

**An Early
Embassy
to Rome**

west of Japan, especially in the island of Kyûshû. In 1581 there were more than 200 churches in Japan, and the number of native Christians had risen to 150,000. The conversion of the population continued peacefully until the death of the Shôgun Nobunaga in the following year; he had openly favoured the Christians, possibly because he hoped to find in them a counter-influence to the Buddhist priesthood, which was hostile to himself. In the year 1583 the Christian princes of Bungo, Arima, and Omura, in the island of Kyûshû, sent an embassy, consisting of four nobles, to declare their subjection to Rome. The ambassadors were received by Pope Sixtus V. and King Philip II. of Spain, and returned to Japan in 1591, bringing seventeen Jesuit missionaries with them.

However, in the year 1587 the first clouds began to gather above the heads of the foreign missionaries: a decree of banishment was issued against them, probably inspired by the desire of the Prime Minister, Hideyoshi, to secure the support of the Buddhists in his struggle for the supremacy of the country. The Jesuits, who in the Far East have always understood how to avert

the dangers that threatened them and their work, by an outward show of submission, closed their churches and ceased their public preaching; the process of conversion, however, continued without interruption or disturbance, and was attended with such success that during the three years succeeding this edict



**FIRST ENGLISH MISSIONARY AND FIRST
BISHOP IN JAPAN**

The Rev. George Ensor (left) was the first missionary sent by the Church Missionary Society to Japan, in 1808; the Rev. Arthur W. Poole (right) was first Bishop of the Church of England in Japan, appointed in 1883.



KAGOSHIMA, WHERE THE FIRST EUROPEANS LANDED IN JAPAN, AND FRANCIS XAVIER ATTEMPTED TO INTRODUCE CHRISTIANITY
This is a seventeenth century picture of the city in which Francis Xavier, the great apostle of the Jesuits and associate of Ignatius Loyola, landed in 1549. The first European to introduce Christianity to the island empire. It was here that the Portuguese, the first Europeans to enter Japan, are said to have landed in 1543. The beacon was erected by the Portuguese at that time.

THE RISE OF CHRISTIANITY IN JAPAN

30,000 Japanese were baptised. The Taiko Sama Hideyoshi seemed at first to be satisfied with this formal submission to his will; he may also have feared that the exercise of greater severity would result in the loss of the advantage which accrued to him from foreign trade, or would induce the Christian princes of Kyūshū to abandon his cause. But further measures were necessitated by the appearance of the Spanish mendicant friars, who came over in great numbers from the Philippines and defied his orders by preaching and wearing their priestly robes in public. The decree of banishment was revived; some churches and the houses belonging to the missionaries were destroyed, and, finally, in 1596, six Franciscan monks, three Jesuits, and seventeen Japanese Christians were crucified at Nagasaki.

Even now, however, the prudent behaviour of the Jesuits seemed to have obviated any immediate danger. Upon the death of the Taiko Sama, Iyeyasu, the most powerful of the leaders who were struggling for the supremacy, seemed inclined to favour the missionaries; he even attempted to use the Spanish monks as a means of initiating commercial relations between the Philippines and his own domain of the Kwantō (the district near Yedo). Soon, however, he found himself obliged to oppose the foreign missionaries and the native Christians.

For this change of policy the latter had only themselves to blame. The Spanish mendicant friars continued to defy the orders of the Government and to inspire their converts with a refractory spirit; and the insubordination displayed by the native Christians in many places occasioned serious forebodings in the Government. During the period when the work of conversion was at its height, cruel persecution of the Buddhists had been instituted in many of the districts governed by Christian princes, and in particular in Kyūshū. If these were not instigated by the missionaries, they were at any rate countenanced by them, as is plain from their narratives. For example, in Omura, after the conversion of the prince in 1562, troops were sent out to destroy all the temples and images in the district. In Amakusa, in 1577, the prince offered his subjects the choice between conversion and exile, and in many other places anyone who hesitated to embrace the new religion

was driven forth from house and home, no matter what his position. The victory of the Taiko Sama and Iyeyasu over the south, where their chief opponents were settled, was followed by a redistribution of the principalities among new rulers. The heathen princes then began to persecute their Christian subjects, as their predecessors had persecuted the heathen. At this moment, a refractory spirit of resistance was manifested by the peasant population—a spirit unprecedented among the peasant class of Japan. A natural result was the issue of further edicts against missionaries and Christians, and, in short, against all foreigners.

In the year 1606 Christianity was prohibited, and was declared in 1613 to be a danger to the constitution, perhaps in consequence of a conspiracy thought to have been discovered in 1611 in the gold-mines of the island of Sado, where thousands of native Christians had been transported to undergo convict labour. It was resolved to destroy all the churches and expel all the missionaries, and the decision was carried into effect. In the year 1614 twenty-two Franciscan, Dominican, and Augustine monks, 117 Jesuits, and several hundred Japanese priests and catechists were forcibly placed on board three junks and sent out of the country, so that the 600,000 native Christians of Japan (2,000,000 according to Japanese historians) were thus at one blow deprived of their spiritual pastors. The position became even more serious after the battle of Sekigahara, when Iyeyasu defeated Hideyori, the son of the Taiko Sama, as in that battle the Christian princes were on the losing side.

The main reason which drove the Japanese Government to severer measures is to be found in the continual attempts of foreign priests to return to the country by stealth. Hidetada, the son of Iyeyasu, who had succeeded him in 1616 (or 1615), issued a decree in 1617 that all foreign priests found in Japan should be put to death, a penalty to which they had been previously subjected upon one occasion only (in 1596). In the year 1617 foreign trade was limited to Hirado and Nagasaki; in 1621 the Japanese were prohibited from leaving their country, and in 1624 all strangers, with the exception of the Dutch and Chinese, were sentenced to

Iyeyasu
Almost
Persuaded

Beginning
of the
Persecution

Death Penalty
for Foreign
Missionaries



THE ISLAND PRISON OF THE DUTCH IN JAPAN FOR TWO HUNDRED YEARS
 On this island of Deshima, at Nagasaki, the Dutch traders were cooped up from 1650 to 1850. They were the only Europeans allowed to visit the Japanese during that period, and were subject to great restrictions.



PROCLAIMING THE EDICT FOR THE BURNING OF CHRISTIANS
 A scene, taken from an old Dutch print, early in the 17th century, when thousands of Christian converts were crucified, burnt, or drowned. The inhabitants near the places of execution had to furnish the wood required.
THE CLOSING OF THE DOOR OF JAPAN AGAINST CHRISTIANITY

THE RISE OF CHRISTIANITY IN JAPAN

expulsion, though the latter edict was not fully carried out until fifteen years later. Meanwhile the persecution against the native Christians continued. Thousands were crucified, burnt, drowned, or otherwise martyred, but, as was to appear more than two hundred years later, Christianity was never entirely stamped out in Japan.

The Long Roll of Martyrs

In December, 1637, a revolt broke out in Kyūshū, which, though but indirectly connected with the Christian movement, resulted in a renewal of the persecution with increased severity. The revolt began with a rising of the peasants of Arima, who had been driven to despair by the repeated imposition of fresh taxation and by other oppressive measures; they were soon joined by all the Christians who remained in the neighbourhood. According to the Dutch narratives written at the time, the rebels wore linen clothes, shaved their heads, and destroyed the heathen temples, and had chosen "Santi Dago" (Spanish and Portuguese for St. Jago) as their war-cry.

After a vain attempt to storm the castle of the Daimyō, or Prince, of Amakusa, they established themselves in the peninsula of Shimabara, and there offered a heroic defence, both against the forces of their overlords, the princes of Arima and Amakusa, and against the troops of the Government, until they succumbed to superior numbers, after a desperate struggle, on April 16th and 17th, 1638. Seventeen thousand heads are said to have been exposed as tokens of victory, and probably very few escaped of the 35,000 men who are said to have taken part in the revolt. On April 25th, the overseers of the Portuguese "factories" were imprisoned, as they were considered to blame for the revolt. On August 22nd, the Portuguese galleons were forbidden to approach Japan under pain of death for all on board, and on September

Banishment of the Portuguese

2nd the last Portuguese were banished from the country, and took with them their overseers, who had remained in imprisonment up to that time. On May 11th, 1641, the Dutch, the only Europeans remaining in Japan, were ordered to remove their settlement to Nagasaki, whither the Chinese were also sent. Thus the first period of contact between Japan and European Christianity came to an end; it had lasted for nearly a century.

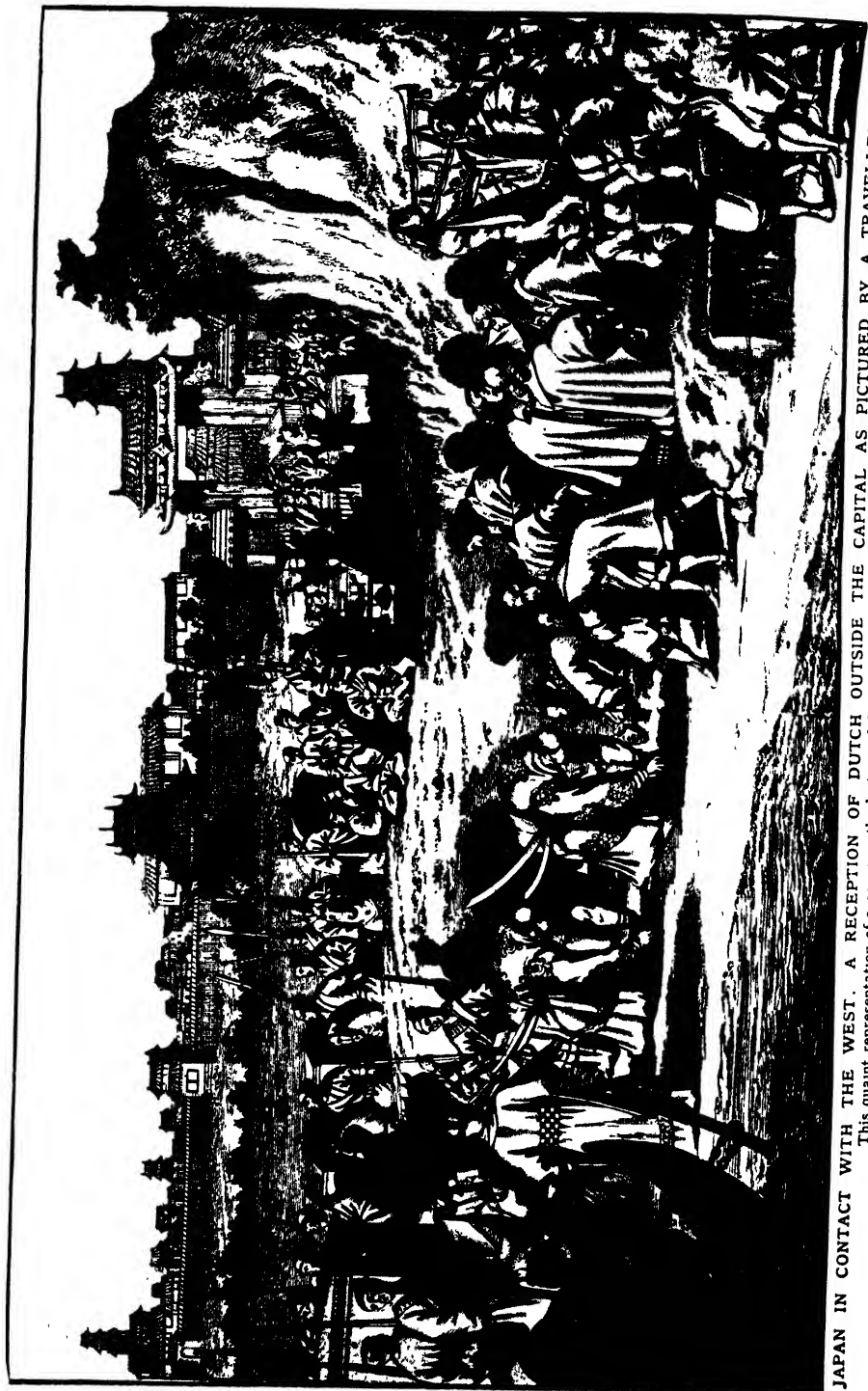
The conditions of Japanese life during the second half of the sixteenth century and the first fifteen years of the seventeenth century are the best explanation of the rapidity with which the pioneers of Western religion and trade succeeded in gaining a footing in the country. The land was torn by dissension and war, which had utterly destroyed the economic prosperity of the middle and lower classes of the population. From the two native religions no consolation could be derived. Shintō had become a mere mythology, and, in any case, had never taken a hold on the sympathies of the people; Buddhism had lost its vitality, and had replaced it by the doctrine that prayer and priests alone could provide help and salvation from the dangers which threatened the soul in its wanderings after death.

Moreover, the priests were far too busily concerned with the political questions of the day to bestow attention and sympathy on the sufferings of the lower classes, hence the Christian missionaries found numerous converts from the very outset; to the poor and miserable they promised immediately upon their death the joys

Romanism Making Progress

of that paradise of which the Buddhists only held out a prospect after long trials and vicissitudes. By the splendour of its services, by its numerous and mystic ceremonies, in which the converted were themselves allowed to take a part, Roman Catholic Christianity defeated its adversaries on their own ground.

A material reason for the first success was also the fact that the introduction of Christianity was entrusted to the Jesuits; the mendicant orders are largely to blame for the ultimate collapse of the work of conversion. Pope Gregory XIII., in a Bull of January 28th, 1585, gave the Jesuits the exclusive right of sending out missionaries to Japan. On December 12th, 1600, Clement VIII. extended this permission to include the mendicant orders, upon the condition that they should take ship in Portugal and go to Japan by way of Goa. On June 11th, 1608, Pope Paul V. amended this permission so as to include friars going by way of the Philippines. In most cases, the members of the mendicant orders had not waited for the Pope to grant them the permission which they had requested; they went to Japan without it, although by so doing they incurred the major excommunication.



JAPAN IN CONTACT WITH THE WEST. A RECEPTION OF DUTCH OUTSIDE THE CAPITAL AS PICTURED BY A TRAVELLER IN 1637
This quaint representation of a scene in the history of O.d Japan is reproduced from a contemporary Dutch print

THE RISE OF CHRISTIANITY IN JAPAN

This proceeding gave rise to unseemly quarrels among the missionaries themselves, and further contributed to undermine their prestige in the eyes of unfriendly Japanese. Moreover, the procedure of the mendicant orders during their work of conversion in Japan differed greatly from that followed by the Jesuits. The latter did their best to accommodate themselves to the views, wishes, and orders of the Japanese authorities, whereas the Franciscans, Dominicans and Augustines continually defied the authorities, and declined to make any such sacrifice of the external or the non-essential as might have enabled them to attain their object.

At the same period political dissensions broke out between the Portuguese and the Spaniards, which were rather increased than lessened by the union of the two kingdoms (1580). Since the date of the first entry of the Portuguese into Japan the power of Portugal and the prestige of her emissaries had steadily declined, the revolt of the Spanish Netherlands, the wars between England and Holland and the downfall of the Spanish power under Philip II. and Philip III., enabled the Japanese authorities to attempt during the seventeenth century what they would not have dared in the sixteenth. Moreover, the behaviour of the foreign merchants and mariners was not calculated to arouse the respect or the good-will of the Japanese.

The foreign trade certainly brought a great increase of wealth to the princes of the country but this again was a continual source of jealousy and of friction between them, as each was anxious to secure the lion's share for himself, and to use it for the purpose of gaining some advantage over his neighbours. After a strong central government, the Shōgunate of Iyeyasu, had been set up, it naturally attempted to secure control of the trade, and to exclude those who had previously been its rivals and were now its subjects. The different nationalities who traded with Japan—the Portuguese, Spaniards, Dutch, and English—damaged their reputation by continually accusing and slandering one another to the Japanese, and by lodging complaints with them concerning goods and ships of which they had deprived one another. The continual quarrels between

the foreigners in Japan, and the condescension with which they treated the natives, are sufficient explanation of the dislike which the proud Japanese conceived for them in the course of a few years.

An additional and a justifiable reason for dissatisfaction was the slave trade carried on by all the foreigners in Japan, and particularly by the Portuguese. Civil war, the expedition against Korea, and the growing poverty of the lower classes had brought so many slaves into the market that, as Bishop Cerqueira relates, even the Malay and negro servants of the Portuguese traders were able to buy Japanese or Korean slaves upon their own account, with the object of selling them afterwards at Macao. Both the civil and ecclesiastical authorities at Macao (Bishop Cerqueira in 1598 and his predecessors) had made vain attempts to suppress this trade in human flesh, which was undoubtedly the strongest ground of complaint possessed by the Japanese; in 1641 the Government of Japan forbade the export of hired or bought natives without special permission, and prohibited it altogether at a later period under the severest penalties.

The unprecedented enthusiasm of the Japanese converts became a serious anxiety to the rulers of the country, and inclined them to suspect some political object behind the religious zeal of the missionaries, hence their determination to put an end to foreign intercourse by the destruction of Christianity was received with approval by the whole of the country. Moreover, the Government had taken special care to lower the prestige of the foreigners in the eyes of the population and to deprive them of their influence by a series of regulations extending over a number of years.

In 1635 the Portuguese were forbidden to walk under an umbrella carried by a Japanese servant, or to give alms beyond a minimum sum. At the same time they were ordered to take off their shoes upon entering the council chamber; and in that year all of them except the overseers were forbidden to carry arms, and were obliged to dismiss their old servants and to take new ones. The Dutch were forbidden to employ Japanese servants for the future, except within their houses. In 1638 a Dutch ship-captain was beheaded.

Importation of Slavery into Japan

Growing Dislike of the Foreigner

Infliction of Petty Tyrannies



A YOUNG MEN'S CHRISTIAN ASSOCIATION IN JAPAN



A JAPANESE CHRISTIAN PASTOR AND HIS FAMILY

Since the establishment of religious freedom in Japan, Christianity has made notable progress, which figures can only faintly suggest. There are said to be 150,000 Japanese converts to Christianity. The Protestant, Greek, and Catholic Churches have altogether nearly fifteen hundred licensed preachers, with nearly twelve hundred "stations," and there are four dioceses of the Anglican Church under the Archbishop of Canterbury, with a staff of about seventy clergy.

THE PROGRESS OF CHRISTIANITY IN MODERN JAPAN

THE RISE OF CHRISTIANITY IN JAPAN

In 1639 all Japanese women living with Dutch or English were banished, and Japanese women were forbidden to contract marriages with the Dutch. In 1640 a steward was executed for adultery with a Japanese woman. Two white rabbits found on a Dutch ship called the *Gracht* did not appear upon the list of living animals which had to be provided, and the captain was consequently deprived of his office. The Dutch factories in Hirado were searched for ecclesiastical articles, and the Dutch were ordered to pull down all buildings which bore a date upon their walls. The decree ran: "His Imperial Majesty [that is, the Shōgun, who had no right to any such exalted title] has reliable information that you are Christians even as the Portuguese. You celebrate Sunday, you write the date Anno Domini on the roofs and gables of your houses, you have the Ten Commandments, the Lord's Prayer, the Creed, the Cup and the Breaking of Bread, the Bible, the Testament, Moses and the Prophets, and the Apostles in short, everything. The main points of resemblance are there, and the differences between you seem to us insignificant. That you were Christians we have known long since, but we thought that yours was another Christ. Therefore his Majesty gives you to know through me," etc.

In 1641 the decree was issued that the Dutch were no longer to inter their dead, but to bury them at sea four or five miles away from the coast. This decree was executed for the first time on August 20th, "because a Christian corpse is not worthy of burial in the earth." In the next year the Dutch cemetery in Hirado was destroyed. The Dutch and Chinese were indeed allowed to remain at Nagasaki, but this permission was given because they were the sole medium for the importation of certain necessary goods, and had also made themselves useful by providing timely information of the schemes that other Powers might concoct against Japan. In other respects the members of both nations were treated little better than prisoners.

Christians Not Worthy of Burial

When Japan was reopened to foreign trade during the years 1854 to 1858, the Roman Catholic missionaries, who once again had followed in the wake of the trader, found remnants of a Christian

community existing near Nagasaki in the village of Urakami, though it was thought that Christianity had long been destroyed by cruel and continued persecution. The attention of the Japanese Government was drawn to this case by the imprudent action of the missionaries. In the year 1867, seventy-eight of these native Christians were imprisoned, and an attempt was made to induce them, by threats, to abjure their faith. Owing to the efforts of foreign representatives, especially those of the French Minister, M. Roches, the prisoners were set free on the understanding that proselytising would cease outside the settlement.

Hardly, however, had the Mikado returned to power under the reconstituted Government of 1868 than the persecution of these people and of their co-religionists was resumed, and the prohibitions against this "evil Christian sect" were again enforced. More than four thousand native Christians were imprisoned, and, notwithstanding all the efforts of the foreign representatives, were sent in small bodies to hard labour upon the estates of different territorial princes. It was not until 1873

Mikado gives Freedom to Christianity

that it became possible to procure their liberation, and the removal of the prohibitions issued against Christianity. From that date missionaries have been allowed a free hand within those limits of residence imposed, until August, 1890, upon all foreigners. The chief obstacle, however, to their efforts is the strongly-developed national feeling of the Japanese; besides this, there is undoubtedly a widespread dislike of the foreign missionaries, who are often considered merely as the political agents of the country which sent them out.

In particular, Japanese chauvinism, even under the form of the new Shintō, has found a useful lever against Christianity in the elevation by the missionaries of God, Jesus, the Pope, the Church, and the Bible above the Mikado. In any case, this "Japanese self-concentration," however modified by individual feelings and opinions, has hitherto proved the greatest obstacle to the spread of Christianity; the various successful attempts even of the Japanese Christians to break away from the influence of foreign missionaries, and from connection with them, are to be ascribed to this source. If there be any hope for the Christianising of Japan, the movement must be upon a Japanese basis.

MAX VON BRANDT



THE MASTER MIND OF NEW JAPAN: PRINCE HIROBUMI ITO W. & D. Downey



NEW JAPAN

BY ARTHUR DIÓSY

THE KNOCKING AT THE GATES

THE middle of the nineteenth century found Japan in a state of latent unrest. The carefully devised system of administration so efficiently practised by the earlier rulers of the Tokugawa line of Shōguns and by those of the middle period of that family's ascendancy showed signs of weakness in the deceitful hands of regents who were but pale shadows of their great predecessors.

Many of the powerful feudal lords, the Daimyo, practically ignored the behests of the Government at Yedo. The long peace following centuries of internecine warfare had given opportunity for the revival of learning, and a new school of political thought had arisen, radiating from Mito, the capital of the feudal province of Hitachi. Its leading idea was the restoration to power of the heaven-descended Emperor at Kiōto, the study of ancient Japanese history having convinced its disciples that the rule of the Shōgun was an usurpation. The Chinese classics, and particularly the teachings of

The Birth of the New Idea

Confucianism, engrossed the minds of many of the learned, bringing home to them the great principle that the aim of good government is the happiness of the people, a factor sadly overlooked since the days of the good Emperor Nintoku (313-399 A.D.), whose care was all for the people.

It began to dawn upon earnest thinkers that all was not well with the bulk of the nation. The military gentry, the Samurai, had lost, in the long years of peace, the warlike occupation that was the sole reason for their existence as a privileged class. With no fighting to do, many of them were tempted to lead lives of luxurious ease, incurring expenditure beyond the stipends received, in kind, from their feudal lords. As in other

countries, the impoverished members of the upper classes sought financial assistance from the despised mercantile community which soon learnt to regard with animosity and secret contempt the debtors who made full use of their privileged position, and abated not a jot of their high-born arrogance towards those who

The Swiftest Revolution in Modern Time

supplied their ever-increasing needs. To add to the general fermentation caused by this unhealthy state of the body politic, a leaven was slowly, and at first imperceptibly germinating that was to cause, within a surprisingly short time, the greatest revolution in modern history.

Although Japan had spent two centuries and a half in seclusion since, in 1638, the land was rigorously sealed—save for the narrow and jealously-guarded gap through which only the Dutch and the Chinese were allowed to trade—although the subjects of the Emperor were forbidden, under pain of death, to visit foreign parts, and the laws restricting the tonnage of ships effectually prevented navigation away from the coasts, Japan was at no time absolutely impenetrable to echoes from the outer world. The class of hereditary interpreters, trained for the purpose of communicating the harsh behests of the Shōgun's Government to the despised Dutchmen, closely interned in their narrow settlement at Deshima, near Nagasaki, and to the almost equally despised Chinese, had acquired, with the quick intelligence and persistent inquisitiveness of their race, considerable knowledge of the state of the countries beyond the seas. Dutch works on subjects of practical utility to the Shōgun's administration, such as military science and the elements of astronomy and mathematics, necessary for the computation of almanacs and the

calculation of the eclipses, were translated and read by many of the scholarly classes.

The first principles of European medicine and surgery had become known to Japanese doctors, who sought information with avidity from the medical officers attached, at various times, to the Dutch factory at Deshima. The medical knowledge thus imparted was looked upon at first with suspicion, the plates illustrating Dutch medical and surgical works being so much at variance with the teachings of Chinese medical lore hitherto blindly followed in Japan, that they were considered absurd creations of the fantastic Occidental mind. The native dread of the defilement consequent on contact with a corpse had prevented dissection, which would have convinced the inquirers of the accuracy of the Dutch drawings.

Some bolder spirits, fired with scientific zeal, screwed up their courage to the point of dissecting the corpse of a criminal, purchased from the executioner, and found, to their amazement, that the various internal organs were really situated as shown in the plates of the anatomical works. One can picture the weird scene, the eager faces peering over their ghastly work by the light of paper lanterns, for it was in the dead of night that the undaunted investigators braved the superstition of their country.

Their enterprise was well rewarded by the results, for it established once for all the conviction that, in medical science at least, the "Barbarians" across the seas possessed useful knowledge as yet undreamt of by the Japanese. All honour to that small band of devoted men who, permeated by this idea, persevered in

their studies of Occidental matters in spite of difficulties that might well have dismayed the stoutest hearts. It should be remembered that, with the exception of the very few who were appointed to study Dutch, or Chinese, or, later on, Russian or English, for the purpose of acting as interpreters, Japanese acquired Western learning in those days at the risk of their lives.

Dutch books were surreptitiously obtained at immense cost, translated in the face of tremendous difficulties caused by the absence of dictionaries, and the translations laboriously copied by hand and circulated by stealth. One modest hero among these pioneers compiled after years of grinding labour a Dutch-Japanese dictionary. Whilst poring late one night over its pages, overcome by fatigue, he fell asleep and let the precious manuscript drop into the *hirabachi*, or fire-bowl, the only means,

at that time, of warming a Japanese room. The priceless pages were consumed in the embers. Awakened by the chill air of morning, the student realised his terrible loss, and that very day set about re-writing the whole work from memory! Small wonder that his nation has accomplished, within our time, the marvels that have won for it the respectful admiration of the world.

Although the bulk of the Japanese nation remained profoundly ignorant of, and indifferent to, the affairs of the outer world, there were undoubtedly some amongst the official and scholarly classes who obtained, through Dutch channels, considerable and accurate knowledge of foreign countries. Considering the source of this information, it is only natural that



SAMURAI IN HIS OFFICIAL DRESS
From a photograph taken in 1865

THE KNOCKING AT THE GATES

it should have been presented to them strongly tinged by Dutch opinions, or rather by the desire of the Hollanders to preserve their monopoly of the trade between Japan and the Occident. However distorted, the great events of modern history became known to the governing classes in Japan; the fame of the great Napoleon reached the shores of the Island Empire.

The wonderful career of that "super-man" seemed to appeal to such of the Japanese as heard of his existence; a book was even written about him, illustrated, by a native artist, with quaint cuts that make it one of the most curious productions of the Japanese printing-press. All this knowledge of the outer

world had, however, no effect on the policy of strict seclusion; it tended, rather, to strengthen the rulers of Japan in their resolve to have as little intercourse as possible with the uncanny folk who inhabited the greater part of our planet—a fact brought home to them by the study of a terrestrial globe, presented by the Dutch and kept concealed lest the masses should realise how small their island empire was in comparison to most of the other states.

From time to time there was a knock at the closed gates, one of the maritime Powers, Britain, France, Russia, or the United States, craved admission, only to meet with an absolute refusal, more or less courteously conveyed. The Shōgun's

Government continued to congratulate itself on the success of its hermit policy until a time came when the conduct of the Russian navigators, exploring the northern Japanese seas, began to convince the authorities at Yedo that a mere edict of the Shōgun would not eternally suffice to warn off the adventurous high-handed "Barbarians." This conviction took a long time to grow in the Japanese official mind. Years were allowed to elapse before any very serious notice was taken at Yedo of the urgent appeals of the northern feudal lords, asking for guidance in the face of the continued visits of Russian warships to their coasts and islands, sometimes in the guise of friendly calls, with the humane purpose of repatriating Japanese fishermen who had been cast away on the shores of Russia in Asia; sometimes of a forcible nature and amounting virtually to armed raids on Japanese territory.



SAMURAI IN THE TRANSITION PERIOD

These portraits show two "knights of old Japan," known as Samurai, in 1868, with European clothing, Japanese weapons, and in one case, Japanese footgear. The top-knot has almost disappeared, and the forehead is no longer shaved.

Whilst the Baku-lu—the “Curtain Government,” as the Shōgun’s administration was called, from the curtain surrounding the Shōgun’s headquarters in camp—was striving to keep the hated foreigners off Japanese soil by politely-worded notifications in Dutch, English, or French, darkly threatening “very disagreeable consequences”

British Guns in the Canton River

in case of opposition, an event took place that produced a deep impression on the Government at Yedo. The roar of the British guns, battering down the forts in the Canton River, in 1842, had reached the ears of the Shōgun’s advisers, who, much perturbed by this evidence of the might of the “Hairy Barbarians” prevailing over the forces of the great Chinese Empire, received the news with the same astonishment that the Occident displayed, fifty-three years later, when Japan defeated China and, ten years after that, when she demolished the Russian power in the Far East. They resolved upon measures to protect the sacred soil of Japan, and issued, in 1842, an appeal to the feudal lords to make provision for the defence of the coast. The response showed the rottenness of the condition of the feudal system at that time; it was a general plea of poverty and a request for assistance.

A new trouble was soon to disturb the minds of the Shōgun’s advisers, a difficulty far greater than the temporary scare caused by the appearance of a Russian squadron off Yedo in 1792, or the annoyance arising from Resanoff’s attempt to open relations on behalf of the Russian Empire in 1804. They were, indeed, confronted with a question of the first magnitude, an effort to break through the barriers of Japanese seclusion far more determined than the spasmodic attempts of the British frigate *Phæton* at Nagasaki in 1808, or those of Captain Gordon in Yedo Bay in 1818, or of the expedition of Morrison, fitted

Breaking Through the Barriers

out by a firm of American merchants at Macao in 1837. The coming event had long cast its shadow before it, for in 1844 a letter from King William II. of the Netherlands had been received, through the Dutch factory at Deshima, recommending the Japanese Government to open the country to foreign intercourse.

It may seem strange that the Dutch monarch should thus apparently en-

deavour to open the door to competition, destroying the profitable monopoly hitherto enjoyed by his subjects. The fact is that it was becoming every day more clearly apparent that this exclusive privilege could not be maintained much longer. The development of the whale fishery, carried on chiefly by Americans in the waters of the Pacific, and the gradual but unceasing opening up of China to foreign trade, were calling the attention of the Occident in a marked degree to the Japanese islands. It could only be a question of time; the Japanese barriers were bound to fall before the determination of the maritime Powers to obtain free commercial intercourse with Japan.

There is no evidence that King William’s letter would, by itself, have caused a change of policy at Yedo. What happened within the next decade rendered a change inevitable. On July 20th, 1848, Commodore Biddle, of the United States Navy, anchored in the Bay of Yedo in the *Columbus*, ship of the line, with the *Vincennes* frigate in company, with the object, according to his instructions, of ascertaining if relations could be entered into with the

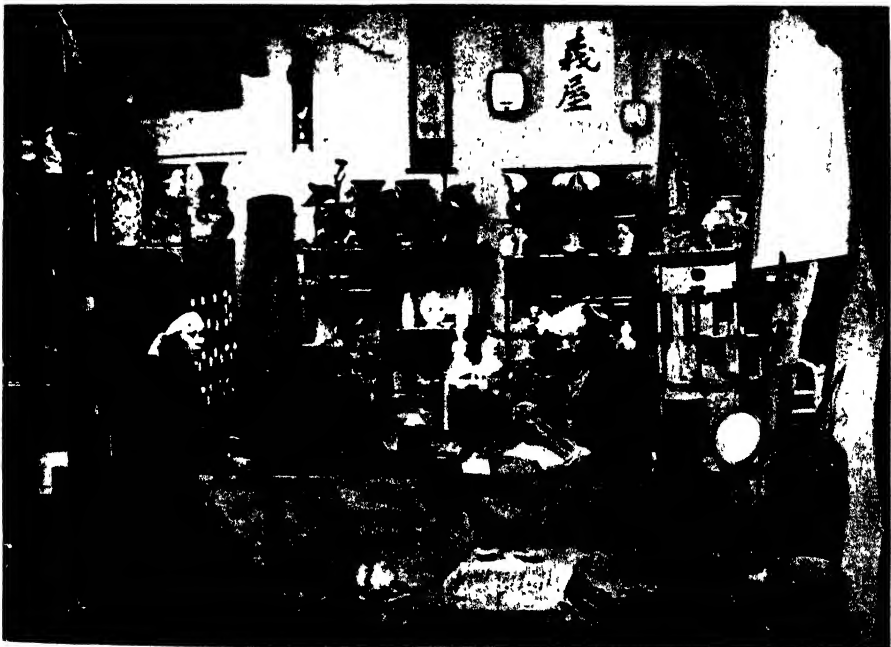
Why the Change was Inevitable

Japanese. The attempt proved fruitless, and Biddle had to set sail from Japanese waters on July 20th. On the day before his departure from the Bay of Yedo, two French warships, the frigate *Cléopâtre*, flying the flag of Admiral Cécille, and a corvette, surveying in Far Eastern waters, entered the Gulf of Nagasaki, showed the tricolour for the first time in a Japanese harbour and, having been refused all intercourse with the shore, sailed away within twenty-four hours.

France seems to have accepted this rebuff in a philosophic spirit, induced, no doubt, by her political troubles at home at that time. The United States of North America were not so easily to be put off. Commander Glyn, in the U.S. sloop-of-war *Preble*, visited Nagasaki in April, 1849, to take charge of the survivors of a party of fifteen American and Hawaiian seamen, who had deserted from the American whaler *Ladoga*, and been captured by the Japanese at a village on the coast of Yezo; and of one Ronald McDonald, a young seaman from Astoria, Oregon, who had landed from an American whaler on one of the islands to the north of Yezo. McDonald seems to have made good use of his quick intelligence, was



IN OLD TOKIO. THE INTERIOR OF A SILK MERCER'S SHOP



IN MODERN TOKIO. TYPICAL SCENE IN A CURIO SHOP

The swift transformation of Japan has been without a parallel in modern times, but the Great Change is not everywhere so striking as might be imagined. These pictures belong to the old and the new Japan, but there is only a slight contrast between the top picture, of a shop in Old Japan, and the bottom picture, of a shop as in Japan to-day.

well treated, and employed to teach his captors English, presumably as spoken on the Pacific Slope, with a hereditary Scottish accent. In more favourable times, he might have eventually developed into an American Will Adams. As it was, he seems to have greatly exercised the minds of the Japanese authorities who questioned him by his startling statements, when asked as to the classification of ranks amongst his countrymen. His reply that "In America the people is king" might well astound the officials of

managed to land and to visit the fishing villages opposite which he lay at anchor; but, yielding to the entreaties of the Japanese officials, he returned on board the *Manner*, which sailed away, as unsuccessful as her predecessor, *H.M.S. Samarang*—miscalled *Saramang* by American writers on Japanese history—the frigate that had visited Nagasaki, in the course of a surveying cruise, in 1845.

It became clearly evident that the Japanese Government had no intention of departing from the uncompromising



TO KEEP OUT THE "BARBARIANS" JAPANESE FORTS AT SHINAGAWA IN THE BAY OF YEDO
A view, taken in 1855, of the Japanese fortifications designed to keep the "hairy barbarians" out of the country at the period when Biddle, Matheson, Perry, and others were endeavouring to open relations with the Government.

the Baku-in, accustomed to the minutely-graded hierarchy of officialdom under the despotic rule of the Shōgun.

Commander Glyn having, with some difficulty, obtained the delivery to him of these wails and strays, he, too, weighed anchor, having made a considerable impression by his stern attitude and his refusal to put up with the prevarication and endless delays of the Japanese officials. On May 29th, 1840, five weeks after the sailing of the *Pieble*, Commander Matheson, in *H.M. surveying ship Manner*, anchored off Uraga, in the Bay of Yedo, and spent two days in surveying the anchorage, proceeding thereafter to the Bay of Shimoda, where a week passed, five days thereof being also usefully employed in making a survey. He

attitude adopted in their edict of 1843, forbidding access to their country, even to shipwrecked Japanese, unless brought home in Dutch or Chinese ships, and prohibiting surveys of the coast of the empire—a prohibition applying to Japanese subjects as well as to foreigners. This edict was handed to the Dutch at *Deshima*, with a request that they should communicate it to the other foreign nations, this being the first occasion on which the Dutch were thus employed as a medium of communication with foreign powers. It appears that the Dutch did not communicate this edict until 1847, and then only to the Governments of France and of the United States.

The gold rush to California in 1848-9, and the interest in the Northern Pacific



COUNT OKUMA, A GREAT JAPANESE STATESMAN, IN THE SIMPLICITY OF HIS HOME

consequently aroused, was, with the development of the whale fishery in those waters and the greatly increased trade with China, potent in moving the Government of the United States to a momentous decision relating to Japan. President Millard Fillmore entrusted Commodore Matthew C. Perry with the command of

Commodore Perry's Expedition an expedition that was to make a pacific, but determined, attempt to obtain from Japan permission for American vessels to use one or more Japanese ports for supplies and refit in case of need, and for purposes of commerce "by sale or barter." Commodore Perry was also directed to endeavour to obtain permission for the establishment of a coaling station on one of the islands, even if only "on some small, uninhabited one," and to negotiate an arrangement for the protection of distressed American seamen and their property.

The letter which Perry bore with him as his credentials, was addressed by President Fillmore "To his Imperial Majesty, the Emperor of Japan," but was intended, not for the Emperor at Kiōto, the real sovereign, but for the Shōgun at Yedo, this error being caused by adherence to the usage of the Jesuit Fathers, the Dutch writers on Japan, and honest Will Adams himself, all of whom gave to the Shōgun the title really belonging only to the monarch living in sacred seclusion in the ancient capital. Readers of Adams's delightful letters remember his constant references to his patron, the "Emperor," as he called the great Shōgun Iyeyasu. Having carefully organised his expedition Commodore Perry sailed on his historic voyage and made Cape Izu about daybreak on July 8th, 1853. He anchored his squadron of four ships, the steam-frigates *Susquehanna*, in which he flew his broad pennant, and *Mississippi* and the sloop-of-war *Plymouth* and *Saratoga*, on the same day in the Bay of Yedo, off the town of Uraga. The news of the arrival of the American "black ships" spread like wildfire through the vast city of Yedo. Perry's four vessels were multiplied to forty, his five hundred and sixty men became thousands, and by the time the rumour reached the Imperial capital, Kiōto, his squadron was reported to be a fleet of a

hundred sail, carrying one hundred thousand "ugly barbarians," the greatest danger that had threatened the sacred shores of the "Land of the Gods" since the attempted Mongol invasion in 1281. Owing to Perry's wise firmness, he succeeded in delivering the President's letter, on July 14th, 1853, to commissioners appointed by the Shōgun, obtaining an official receipt, which stated that the communication had been received "in opposition to the law of Japan, in order to avoid the insult to the Ambassador" that would have been implied in a persistent refusal to accept the communication anywhere but at Nagasaki, considered "the proper port for intercourse with foreigners."

It was arranged that Perry should give the Japanese authorities ample time to prepare a reply to the President's message. He accordingly left the Bay of Yedo on July 17th, 1853, and returned on February 13th, 1854. During his absence, Iyeyoshi, the twelfth Shōgun of the Tokugawa dynasty, died on August 25th 1853. His son Iyesada succeeded him, and found his Government in a chaotic state. There

The Problem Before The Shōgun was, indeed, sufficient cause for the perturbation in the minds of the Shōgun's advisers. Did they accede to the stern Commodore's demands, they would be considered traitors to their country by every Japanese, with the exception of the very small band of "Dutch Students," as they were called, who were earnestly striving to increase their knowledge of the Occident, and already knew enough to make them fearless advocates at the risk of their lives, of unrestricted peaceful commercial intercourse with foreign nations. Did the Shōgun's Cabinet, on the other hand, maintain the traditional policy of seclusion, they would have to face the consequences of a rupture with the United States. What this danger meant, they well understood, for they knew their utter helplessness against the mighty engines of warfare of the "lawless and arbitrary barbarians," as the intruders from across the seas were called in the popular literature of the day.

To add to their perplexity, the spirit of discontent prevailing throughout the country took, more and more, the direction of the Mito school of political thought, tending to recognise the Emperor at Kiōto as the sole source of all authority, and to look upon the Shōgun as merely his

THE KNOCKING AT THE GATES

Majesty's chief executive officer. The Imperial Court having plainly manifested its determination to "keep the sacred soil unsullied by the foreigners," it became the duty of the Shōgun, so the Mito scholars and then following argued, to carry out the Imperial wishes. The Shōgun, they said, must again justify the real meaning of his title, *Sei-i-Tai Shōgun*, "Barbarian-Subduing Generalissimo." If

and the fountain-head of the great Shintō Revival, addressed to the Government at Yedo a memorial setting forth ten reasons against concluding a treaty with the foreigners and in favour of war against them. As this memorial is, in reality, a profession of faith embodying the views of the anti-foreign party, it may usefully be here given in full, in the translation by Dr. Nitobé in his excellent work on "The Intercourse Between the United States and Japan."



COMMODORE PERRY, WHO OPENED THE DOOR OF JAPAN to Western civilisation in 1854, after the exclusion of Western nations for 250 years. He secured the opening of a port to American trade

he could not subdue the barbarians, it was evident that he must go, and his office be abolished, the whole power being restored to the hands of the Heaven-descended Emperor.

On July 15th, 1853, two days before the departure of the American ships, the Damiyō of Mito, a descendant of the famous Mitsukuni, who had made his Court, at the end of the seventeenth century, the centre of Japanese learning

1 The annals of our history speak of the exploits of the great, who planted our banners on alien soil, but never was the clash of foreign arms heard within the precincts of our holy ground. Let not our generation be the first to see the disgrace of a barbarian army treading on the land where our fathers rest.

2 Notwithstanding the strict interdiction of Christianity, there are those guilty of the heinous crime of professing the doctrines of this evil sect. If now America be once admitted into our favour, the rise of this faith is a matter of certainty.

3 What! Trade our gold, silver, copper, iron and sundry useful materials for wool, glass and similar trashy petty articles! Even the limited barter of the Dutch factory ought to have been stopped!

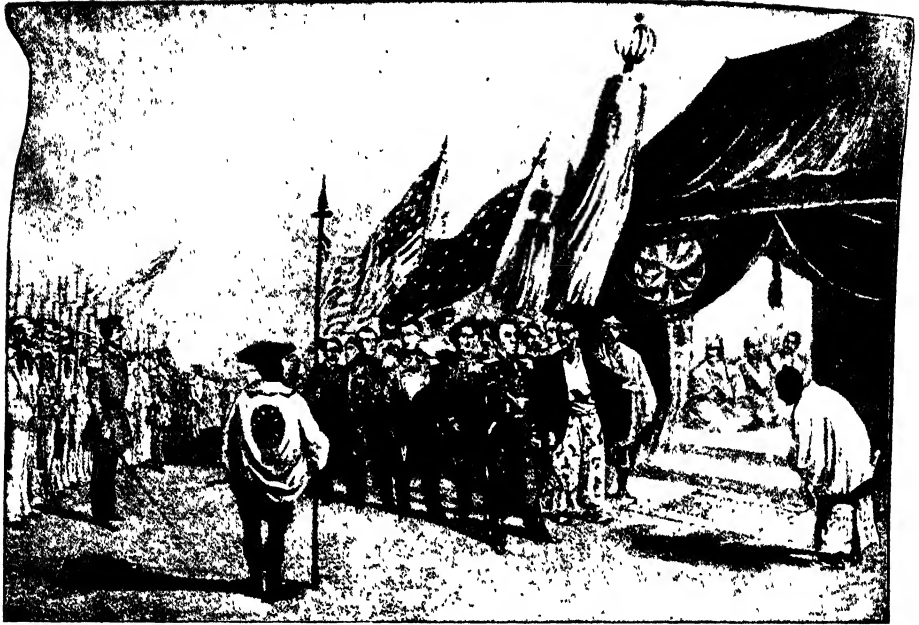
4 Many a time recently have Russia and other countries solicited trade with us, but they were refused. If once America be permitted the privilege, what excuse is there for not extending the same to other nations?

5 The policy of the barbarians is first to enter a country for trade, then to introduce their religion, and afterwards to stir up strife and contention. Be guided by the experience of our fore-

fathers two centuries back, despise not the teachings of the Chinese Opium War.

6 The "Dutch Scholars" say that our people should cross the ocean, go to other countries, and engage in active trade. This is all very desirable, provided they be as brave and strong as were their ancestors in olden time, but at present the long-continued peace has incapacitated them for any such activity.

7. The necessity of caution against the ships now lying in the harbour—i.e., Perry's



THE BIRTHDAY OF NEW JAPAN OPENING HER DOORS TO THE WORLD AFTER 250 YEARS
Commodore Perry is represented in this picture—drawn from a contemporary print—meeting the Japanese authorities in 1854. He delivered President Fillmore's letter to the Shōgun's commissioners on July 14th. To give the authorities ample time he left Japan and returned on February 14th, 1854. A few weeks later, on March 31st, Japan's first treaty with a Western nation was signed, opening the door to American trade. It was the birthday of New Japan.

squadron—has brought the valiant Samurai to the capital from distant quarters. Is it wise to disappoint them?

8. Not only the naval defence of Nagasaki, but all things relating to foreign affairs, have been entrusted to the two clans of Kuroda and Nabeshima. To hold any conference with a foreign Power outside of the Port of Nagasaki—as has been done this time at Uraga—is to encroach upon their rights and trust. These powerful families will not thankfully accept an intrusion into their vested authority.

9. The haughty demeanour of the barbarians now at anchorage has provoked even the illiterate populace. Should nothing be done to show that the Government shares the indignation of the people, they will lose all fear and respect for it.

10. Peace and prosperity of long duration have enervated the spirit, rusted the armour, and blunted the swords of our men. Dulled to ease, when shall they be aroused? Is not the present the most auspicious moment to quicken their sinews of war? (*Sic*.)

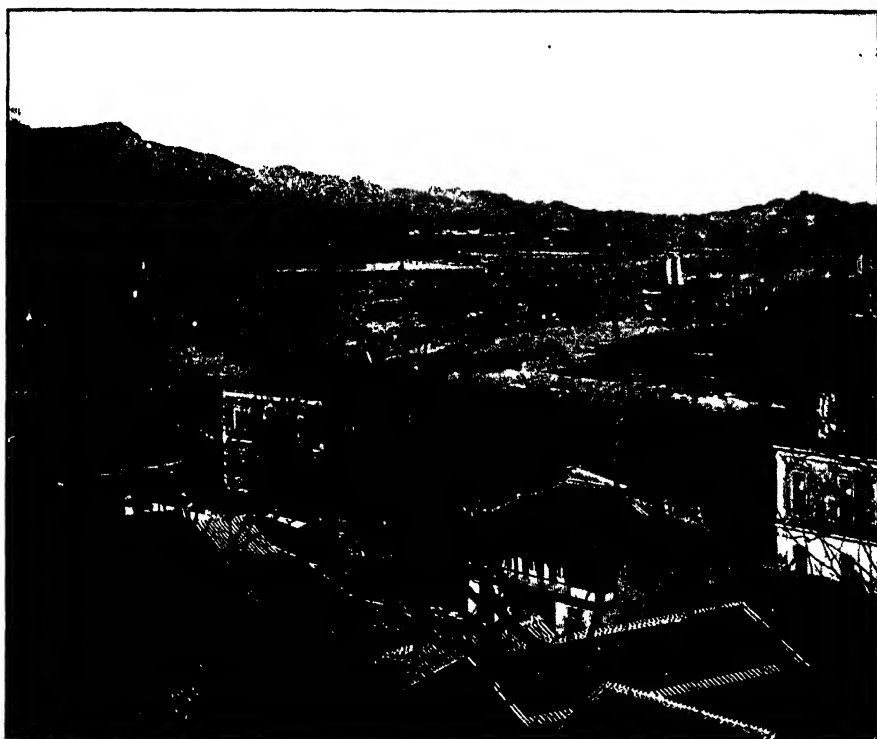
The Shōgun's Government, in its extremity, reported matters to Kiōto, and finding the Imperial Court more stubborn than ever in its anti-foreign spirit, it decided that the feudal lords should be consulted, and that preparations be made for national defence, including the cast-

ing of cannon from the metal of all temple bells not in actual use.

President Fillmore's letter was laid before all the feudal lords, who, almost unanimously, declared against the opening of the country. The more enlightened amongst them were in favour of the experiment suggested in the letter, that the country be opened temporarily. They argued that if the experiment were tried for three, five, or even ten, years, the defences of the country could, in the meantime, be improved, modern arms could be procured from abroad and the Samurai trained in their use, so that, did the experiment prove harmful to Japanese interests, the foreigners might be forcibly expelled and never permitted to return. All this seemed to point to an unsuccessful issue of Commodore Perry's mission; but, fortunately for Japan and for the world, wiser counsel prevailed. The Tai-iō, the Hereditary Regent, Ikkamon-no-Kami, Lord of Hikone, who governed for the Shōgun Iyesada during his minority, was shrewd enough to understand that a rupture with the Americans, and the inevitably disastrous war that would follow, would at once put



ONE OF THE FIRST TREATY PORTS IN JAPAN HAKODATE, OPENED TO TRADE IN 1855



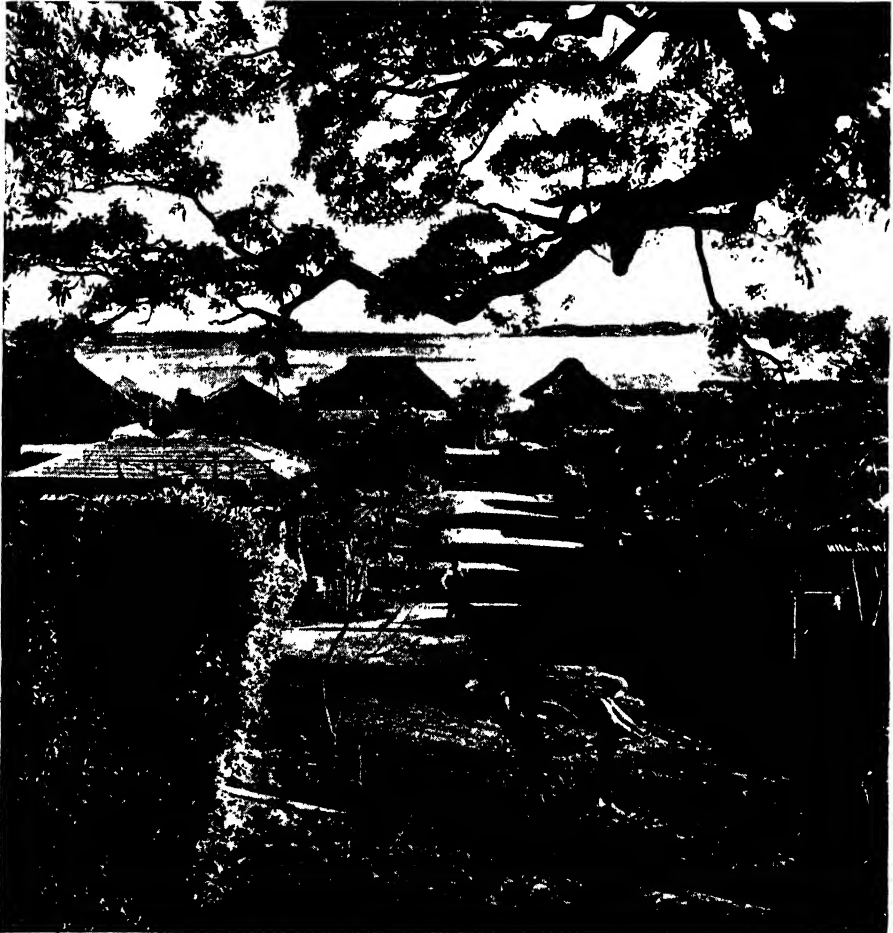
ONE OF THE GATEWAYS OF JAPAN: THE SEA-PORT OF NAGASAKI
Keystone View Co.
 Nagasaki has played an important part in the history of Japan, and is to-day one of her great portals of commerce

HARMSWORTH HISTORY OF THE WORLD

an end to the institution of the Shōgunate ; on the other hand, he feared the foreigners might discover the real state of Japanese politics and become aware of the fact that they were negotiating with a ruler who lacked treaty-making power, which was really vested solely in the Emperor at Kiōto. Whatever the motives that induced the Regent, when Commodore Matthew Calbraith Perry reappeared in the Bay of Yedo, with a squadron increased to seven, and later to ten, ships of war, on February 13th, 1854, he found the Japanese authorities ready to negotiate with him. After seemingly endless discussions, every minute point being the subject of hair-splitting wrangles, a treaty

was signed on March 31st, opening the port of Shimoda immediately, and that of Hakodaté in one year, to American trade, providing for the care of shipwrecked persons of either nation, allowing American citizens to move freely within defined limits round the two Treaty Ports, providing for the establishment of a consulate of the United States at Shimoda, and including a "most favoured nation" clause.

Thus was Japan opened after almost complete seclusion lasting two centuries and a half. The date of the signing of this, the first formal treaty between Japan and any Occidental Power, is memorable as the Birthday of New Japan.



MISSISSIPPI BAY, WHERE COMMODORE PERRY ANCHORED HIS SHIPS IN 1854

Keystone View Co

SCENES IN THE LIFE OF MODERN JAPAN

THIS PHOTOGRAPHIC SUPPLEMENT REPRESENTS
A SERIES OF FAMILIAR SCENES IN THE LIFE OF
MODERN JAPAN. IN THEM WE SEE THE JAPANESE PEOPLE IN THEIR
WORKSHOPS IN THE FIELDS, AT SCHOOL, AND IN THEIR HOMES.
THE PICTURES CONVEY A FAIR IMPRESSION OF THE EVERYDAY
SCENES REVEALED BY A TOUR THROUGH THE 'ISLAND EMPIRE'.
THEY ARE FROM STEREOGRAPHS BY UNDERWOOD
& UNDERWOOD, AND THE KEYSTONE VIEW CO.



A FAMOUS JAPANESE CRAFTSMAN AT WORK

Mr. Namikawa, whose cloisonné ware is the finest in the world, superintending its manufacture at his works in Kiôto.
I O



THE MAKING OF JAPANESE BEADS AND PAPER LANTERNS

The art of drilling and cutting gems has been practised from the earliest times in the East, and the drill in the hands of the beadmaker at the top of this page is one of the simplest and oldest known, the drill being worked by raising the crossbar like a pump handle. Beads, like the familiar lanterns seen in the bottom picture, are made in millions in Japan.



JAPANESE ARTISTS AT WORK A PAINTING CLASS AND A POTTER'S WHEEL
 The art of the gold lacquer painter is one of the finest in the world, and its devotees are carefully trained in lacquer schools throughout Japan. The class here shown is in Shizuoka, painting the lacquer work in which Japan takes precedence of the world. The lower picture shows a Japanese potter modelling in the famous Kinkosan works at Kyoto.



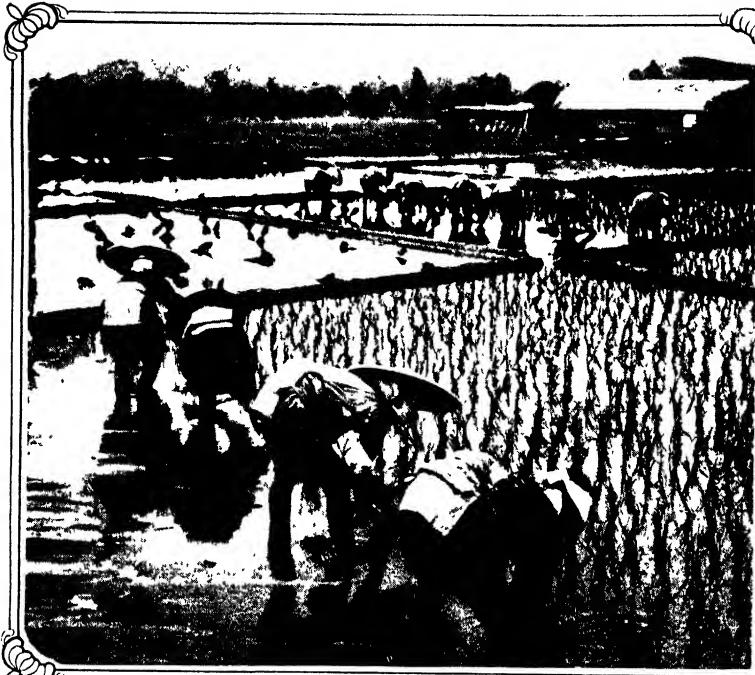
FACTORY GIRLS AT KIÔTO · DECORATING CHEAP POTTERY FOR THE FOREIGN MARKET

Women and girls play an important part in the workaday life of Japan, whether in the fields or in the workshops. In this picture the girls of Obuke, near Kuwana, are seen in the famous pottery works of Nuami Banko, decorating pottery of the cheaper kind for the European and American markets. Thousands of girls work in this way from sunrise to sunset.



A GLIMPSE OF A NATIVE CLOG FACTORY AND A BLACKSMITH'S SHOP

The upper picture shows the interior of a clog manufactory, in the lower picture a blacksmith and his wife are seen at work. It is common for the Japanese blacksmith, who prefers to work sitting down, to be assisted by his wife or daughter. The small anvil is supported on a stone or wooden block, the bellows being manipulated by the blacksmith's foot.



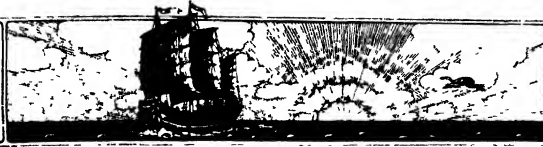
AT WORK IN THE RICE FIELDS AND THE FAMOUS TEA PLANTATIONS OF UJI
 In the upper picture Japanese girls are seen gathering rice, the lower picture gives us a glimpse of the great tea gardens at Uji, near Kyoto, where tea has been grown for seven hundred years. The Uji tea plantations are the most famous in Japan, and there are shrubs here which are said to have yielded two crops a year for three hundred years.



HOME SCENES IN JAPAN BED-ROOM AND KITCHEN IN A JAPANESE HOUSE
 The bed seen in the upper picture is made up of thick padded quilts, which take the place of our mattresses. The bedstead, altogether unknown in Old Japan, is still rare, and thousands of Japanese still sleep on wooden pillows. The picture of a Japanese kitchen shows the fire-box, fed with charcoal, which still serves as a stove in Japanese houses.



"MEAL-TIME AS AN EXPRESSION OF ART" A JAPANESE HOTEL AND TEA-ROOM
 The upper picture represents meal-time at an hotel, where meals are served in the guest's room. The lower picture is of a tea-house on a festival day. A meal in Japan, it has been said, is always "a polite ceremony and an expression of art."



THE OPENING OF THE GATES

THE door having thus been pushed ajar by the Americans, other nations were not slow in profiting thereby. Admiral Sir John Sterling obtained the signature of the first treaty with Great Britain, at Nagasaki, on October 15th, 1854; Admiral Putiatin negotiated a similar one for Russia, signed at Shimoda on February 7th, 1855; and a treaty with the Netherlands was concluded on January 30th, 1856. All these treaties contained a "most favoured nation" clause: they were more of the nature of preliminary conventions than regular treaties, still they opened two ports to the ships of each nation—Shimoda and Hakodaté to the United States, Nagasaki and Hakodaté to Britain, and Shimoda and Hakodaté to Russia.

The first agreement between Japan and a foreign state that can be dignified with the full title of a Treaty of Commerce was concluded on June 10th, 1858, with the United States of America, whose interests were represented by Townsend Harris, who arrived in Japan, accredited as Diplomatic Agent and Consul-General, in August, 1856. The year 1858 saw the conclusion of similar treaties with the Netherlands, Russia, Great Britain, France, and Portugal, that with Britain being negotiated by Lord Elgin. The whole period from 1854 to 1859 may be called the period of treaty-making, its history is a record of a long struggle between weak, distracted Japan, as represented by the moribund Shōgunate—the last

A Period of Treaty Making years of its existence continually threatened by the ever-growing, fiercely anti-foreign, Imperialist Party—and the strong, determined, and fairly united Occidental Powers. In this struggle the weak made use of the usual weapons of debility: cunning, prevarication and tiresome procrastination; the strong used many reasonable arguments—this was notably the case with the spokesmen of the United State—but their *ultima ratio* was, after all, might. It was consciousness of the superior might of

the foreigners that extorted from the Japanese treaties deeply offensive to their national pride and, in the popular estimation, harmful to their interests. There is little doubt that these conventions resulted, in the end, to the benefit of Japan, as the very situation of inferiority in which they placed her did much to spur the nation onward in its progress, causing it to advance, without pause, until it had, by its own exertions, lifted itself to a plane where equal rights could no longer be denied to it and the comity of nations was obliged to open its ranks to admit New Japan on terms of equality.

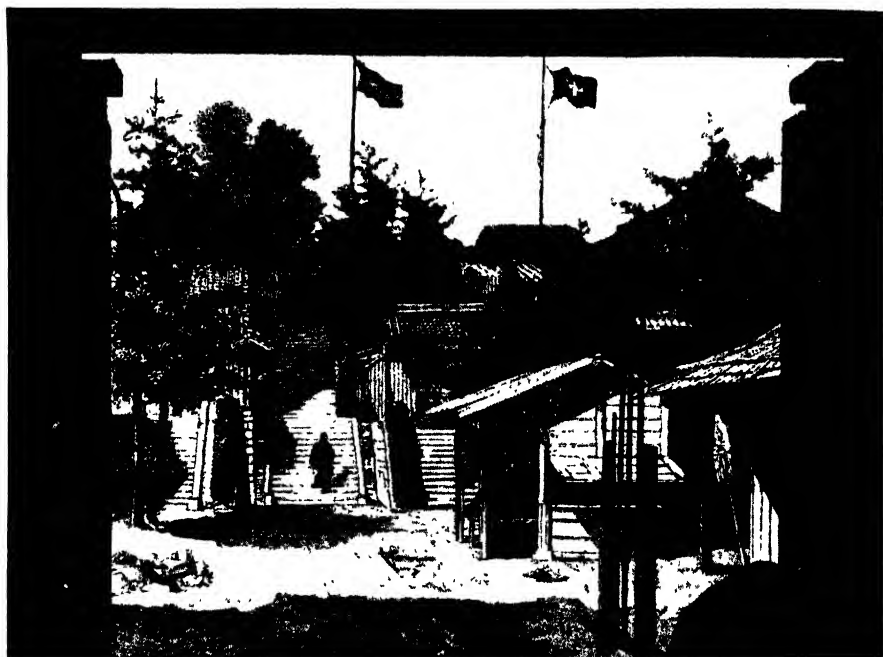
The entrance of Japan into active intercourse with foreign nations was not accomplished without a great strain. The great majority of the fiercely patriotic Samurai looked upon even the half-hearted com-

The Strain of the Great Change

pliance of the Shōgun's Government with foreign demands as high treason to the sacred cause of Japan.

In 1859, Yokohama (strictly speaking, first the neighbouring post-town of Kanagawa), Nagasaki, and Hakodaté became the seats of foreign settlements under foreign consular jurisdiction, and the first Christian missionaries to enter Japan since Christianity had been ruthlessly stamped out two and a half centuries ago made their appearance. From that date until the restoration of the Imperial power in 1868, there was especially in the sixties, a sad frequency of terrible outrages on foreigners.

These murderous attacks were, no doubt, due in many cases to provocative conduct on the part of the victims as when Mr C. L. Richardson, an Englishman, paid with his life for his temerity in crossing the line of march of the men-at-arms of the Lord of Satsuma, near Namamugi, on the great Tōkaidō road, on September 14th, 1862. But they were frequently the unprovoked acts of fanatical patriots, thirsting for the blood of the hated foreigners or anxious to involve the Shōgunate in the dire trouble caused by foreign reprisals. The attack on the British Legation in Yedo on July 5th, 1861,



PICTURESQUE ENTRANCE TO THE DUTCH LEGATION BEFORE THE GREAT CHANGE



HOME OF THE AMERICAN LEGATION IN THE EARLY DAYS OF FOREIGN INTERCOURSE
EARLY CENTRES OF WESTERN INFLUENCE IN JAPAN



SIR RUTHERFORD ALCOCK

The first British representative in Japan after the establishment of permanent diplomatic relations.



THE EARL OF ELGIN

He negotiated the first full treaty between Great Britain and Japan—a commercial treaty signed in 1858

belonged to the latter class of outrages. The British Minister, Mr. (afterwards Sir) Rutherford Alcock, was unable to obtain from the Shōgun's Government payment of the indemnity he demanded for this outrage. It is no wonder the Cabinet at Yedo hesitated to comply not only with this demand

**A Nation
Torn by
Faction**

but with the other peremptory requests of foreign Powers, such as their insistence on the opening of other and more convenient harbours than those designated in the original conventions. Political assassinations were the order of the day. The death, in 1853, of the Shōgun Iyeyoshi occurred in suspicious circumstances. His young successor Iyesada, died in 1859. It seems very probable that he, like his father before him, was "removed" at the instigation of the powerful Lord of Mito. This feudal prince was the bitter enemy of the Shōgunate. When Nariakira succeeded his brother as Lord of Mito, in 1829, the province was torn by dissensions between the Imperialist faction, the adherents of the Shōgunate, and a third party whose opinions fluctuated and tended towards the views of whatever party appeared to be gaining the upper hand.

This troubled condition of Mito had led to open revolt against the Shōgun's Government. It was suppressed without much difficulty, but was, nevertheless, of importance as the first serious rising in

arms after nearly two and a half centuries of profound peace. It had marked Mito in the eyes of the Shōgmate, as a dangerous, turbulent district; its ruler took no pains to conceal his hostility to the "usurper" at Yedo, as he and his followers, known as the "Mito School," considered him.

On the removal of Iyesada, it became necessary, in accordance with the law, for a prince of the Three Honourable Families (Go-san-ké) to be selected as Shōgun. One of them, the Lord Hitotsu-bashi, was a son of Nariakira, Lord of Mito. In Kamon-no-Kami, the Taio (Great Elder), or Hereditary Regent, who had ruled for the minor Iyesada (though a man inferior in governing capacity to Iyesada's predecessor, the strong and far-seeing Shōgun Iyeyoshi), gave many proofs of shrewdness and determination. He succeeded, by cunning political manoeuvres, in obtaining the appointment as Shōgun of the Lord

**The Waning
Days of
The Shōguns**

of Ki-shū, then only twelve years old, thus ensuring a continuance of the tutelage he had so long exercised. The Lord of Mito was sentenced to close confinement in his palace, and all the feudal lords suspected of being his supporters were imprisoned or compelled to abdicate. In the fulness of his apparent power, the Regent was murdered on March 24th, 1860, in broad daylight, at

the Kuro-mon, or Black Gate, of the Shōgun's castle in Yedo, the assassins being retainers of the Lord of Mito. Thus terminated the career of a statesman who was by no means unfavourable to intercourse with foreign nations, foreseeing that it was inevitable. His successor in the Regency, Ando Isu-shima-no-Kami, narrowly escaped a similar fate. In 1861 he was attacked and severely wounded. He soon afterwards resigned his office.

During these troubled years, the later 'fifties and early 'sixties, the land resounded with the cry of *Jo-i!*—"Expel the foreigners!"—but it was not to be taken as an indication that the whole nation was

The feeling in favour of the abolition of his decadent rule, and of the transfer of all power to the Emperor, had gone far beyond the most sanguine anticipations of the small band of Mito men who were responsible for its inception. The spirits of such men as Kada, who died in 1736; Mabuchi, who died in 1761; and Moto-ori, who lived down to 1861, must indeed have rejoiced could they have seen how thoroughly the nation had become impregnated by their teaching, the result of their studies of ancient Japanese history and of the Shintō cult. Every further step taken by the Shōgun's Government in compliance with foreign demands



WHERE BRITISH INFLUENCE IN JAPAN WAS INTRODUCED

This old temple in Yedo was, between the years 1854-59, the residence of Lord Elgin, the first British Envoy to Japan, and it is historic, therefore, as the earliest home of British influence in the empire of the Mikado.

animated by hatred of the strangers. There is abundant proof that the masses were quite ready to live on terms of cordiality with the intruders from abroad so long as they respected national customs and etiquette, and refrained from the overbearing conduct too often indulged in by the Occidentals with very shady pasts who began to swarm into the treaty ports, especially into Yokohama, from the Pacific Slope and from the gold diggings in Australia. Jō-i! often meant, in the mouth of an ardent Imperialist, not so much an appeal to his fellow-countrymen to "expel the foreigner" as a hint that it was high time to "expel the Shōgun."

was looked upon by the Imperialists as another sign of the utter inability of the authorities at Yedo to preserve the national honour, that was considered at stake. The treaty with Portugal, in 1858, was followed by one concluded with Prussia in 1861, by which time the diplomatic representatives of foreign Powers had already been admitted to Yedo, foreign consuls resided at the Treaty Ports, and the subjects of their nations were placed under their jurisdiction, as in China and in the Mohammedan States of the Near East. Foreign trade was developing at a great rate, the export of many articles causing a sharp rise in prices, adding greatly to



THE BRITISH FLEET AT ANCHOR OFF YOKOHAMA IN 1854

The era of anti-foreign feeling in Japan had not passed away in the treaty-making period of the later 'fifties, and the presence of such a fleet as this acted as a stimulus to reflection when negotiations became protracted.

the cost of living, and, consequently, to the anti-foreign spirit of the indignant Samurai, who made frequent murderous onslaughts on foreigners. To add to the national feeling of exasperation, came the attempt of Russia to obtain possession of the island of Tsushima, in 1861, British intervention being necessary to compel her to desist from her purpose. On July 5th in the same year occurred the desperate attack on the British Legation. A Japanese embassy was despatched to the capitals of the Treaty Powers, with instructions to obtain the postponement of the opening of additional ports.

This was the first regular mission, properly accredited, by Japan to foreign Powers; it reached Europe in 1862, but had been preceded, in 1860, by a visit paid to the United States by three of the Shōgun's officials, with a staff of seventy-

three persons. The Shōgun's war-steamer, Kan-in-Maru, of 250 tons, built for him by the Dutch, and manned by a Japanese crew of seventy, had crossed the Pacific in forty days to San Francisco, to herald the approach of the three "ambassadors." She was the first Japanese warship to visit a foreign port, and it is characteristic of those days of the infancy of Japan's Navy that her officers and crew looked upon the unusually severe gales they encountered as being the normal atmospheric conditions to be met with on the ocean, and weathered the continual storms with perfect equanimity, spending their few hours of leisure in playing *go*, the national game of chequers.

The Japanese mission of 1862, by bringing forward every possible argument to explain why the Shōgun's Government found itself unable to fulfil the conditions previously



HISTORIC MOMENT IN ANGLO-JAPANESE RELATIONS: SHŌGUN RECEIVING LORD ELGIN
The first audience of Lord Elgin with the Shōgun, on the occasion of the negotiation of the first treaty with Japan.



JAPAN'S FIRST TREATY OF COMMERCE WITH GREAT BRITAIN

A contemporary picture illustrating the exchange of credentials between the Japanese commissioners and the Earl of Elgin, in 1858, on the occasion of the negotiation of the first full treaty of commerce between Britain and Japan

agreed to, succeeded in obtaining from the Powers the postponement of the opening of additional ports, promising, on the other hand, that the obstacles still put in the way of trade at the ports already opened would be removed.

The visit of this embassy to Europe and America was fraught with most important consequences, deeply affecting the policy of Japan. Not only did its members, whose intelligence, courtesy, and refinement won golden opinions in every capital they visited, realise by the evidence of their own eyes the futility of resistance to the armaments of the Occident, but they began to see foreigners in quite a new light. The friendliness of their reception convinced them that the foreigners had been grossly maligned; those whom they had been taught to look upon as coarse barbarians, animated by sordid motives, they found to be cultured folk inspired by the best intentions towards Japan.

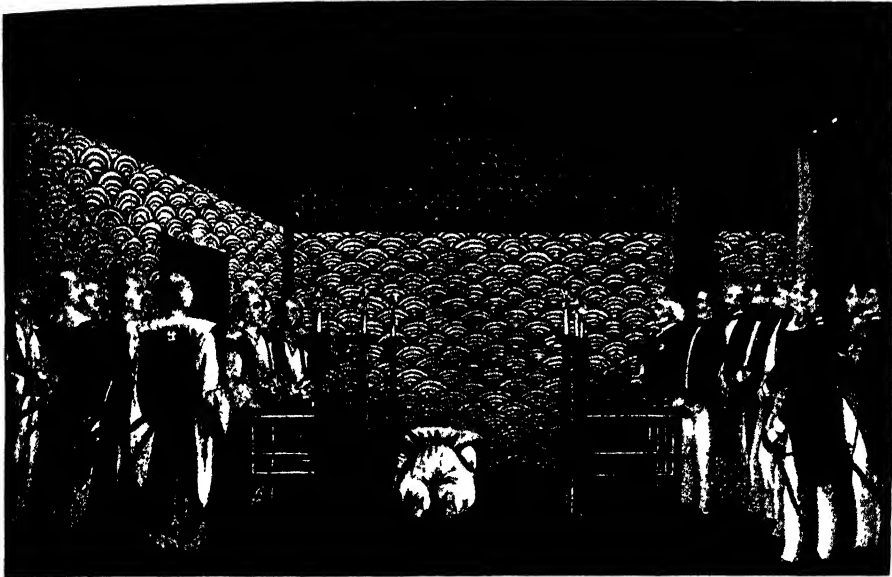
Japan at Home and Abroad

Whilst the ambassadors of the Shōgun were thus being converted, by actual experience, to more friendly feelings towards foreigners, the hot-headed patriots at home were becoming daily more infuriated at the presence in their midst of the men from across the sea. On June 26th, 1862, a party of them again made a desperate

attack on the British Legation in Yedo, at that time located in the Temple of Tō-zen-ji, where the chargé d'affaires, Lieutenant-Colonel Neale, had once more taken up his quarters, after residing for some time at Yokohama. In spite of the

Attack on the British Legation

protection supposed to be given by the numerous men-at-arms on duty day and night, furnished by the Shōgun's Government, the fanatics succeeded in entering the Legation and in killing two of the British marines belonging to the guard supplied by the fleet. The evident insecurity of Yedo induced Colonel Neale to return to Yokohama, and the British Government exacted an indemnity of £10,000 for the families of the two victims. Whilst the negotiations in connection with the reparation for this dastardly outrage were in progress, the Richardson incident occurred, that has been already referred to. Richardson's answer to one of his English companions, who attempted to dissuade him from riding past the litter in which Shimazu Saburō, father, uncle by adoption, and guardian of the young Lord of Satsuma, was being carried, without dismounting or saluting: "Let me alone. I have lived fourteen years in China, and know how to manage these people!" supplies the



THE BEGINNING OF BRITAIN'S DEALINGS WITH JAPAN

A further scene in Lord Elgin's historic mission to negotiate the earliest commercial treaty between Great Britain and Japan is here illustrated by an artist of the day. The earl is seen being received by the chief Ministers of Japan.

explanation of the foolhardy conduct that cost him his life and led to the severe wounding of the other two Englishmen-- the lady with them had a miraculous escape.

Charles L. Richardson had become accustomed, during his long residence as a merchant at Shanghai, to look upon "natives" with contempt. Unable to appreciate the difference between the submissive down-trodden Chinese coolies and the proud, fierce Japanese Samurai, marching, fully armed, as an escort to their feudal lord, he undoubtedly brought upon himself the terrible fate that was shortly to lead to the first act of war by Britain against Japan. Colonel Neale having wisely restrained the incensed foreign community from violent courses, a demand was presented, in regular form, to the Shōgun's Government for the arrest and punishment of the man who had killed Richardson, and for payment of "blood-money" to the extent of £100,000 from the Shōgun's Government, and an additional sum from the Damiyō of Satsuma. This feudal lord proving unwilling to comply with the demand for the surrender of his man-at-arms, and for the payment of an indemnity, Admiral Kuper appeared before Kagoshima on August 11th, 1863, and, negotiations

being fruitless, proceeded to action. Three steamers, recently purchased by Satsuma as the nucleus of its navy, were captured and burnt, the shore batteries were dismantled by the fire of the squadron, and the prosperous town of Kagoshima, which had at the time a population of about 180,000, was almost entirely laid in ashes.

This bombardment, which took place on August 15th, 1863, served to bring the rulers of Satsuma to reason, and ought to have convinced any people less stiff-necked than the Japanese aristocracy of that time that the foreigners were in grim earnest, and dangerous to tackle. It was Britain alone that in this case taught the lesson. A year hardly elapsed, and it was repeated on another coast by an international squadron. Another powerful feudal prince, the Lord of Chō-shū, or Nagato, whose forts commanded the Strait of Shimonoseki, the narrow western entrance to the Inland Sea, displayed his loyalty to the Emperor, and his devotion to the ultra-patriotic, anti-foreign Court Party at Kiōto, by causing his batteries to fire upon several vessels, merchantmen and warships, passing through the strait. These outrages took place in June and July,

The Fate of a British Merchant

Feudal Prince's Act of Folly

1863, and were promptly avenged by America and France. The United States warship Wyoming sank one of Chō-shū's ships, exploded the boiler of another, and did some other damage in an action with the swaggering prince's squadron and batteries on July 16th, 1863, in retaliation for the firing, on the 25th of the previous month, at the American merchant steamship Pembroke—an insult to the Stars and Stripes, but nothing more, for the Chō-shū gunners were on that day unskilful, and the Pembroke was not hit. On July 20th, 1863, four days after the punitive visit of the Wyoming, the frigate *Sémiramis* and the gunboat *Tancrède*, both flying the tricolour of France, the frigate also bearing the flag of Admiral Jaurès, appeared in the strait to administer punishment for the shots fired, on July 8th, at the French despatch-boat *Kien-chang* as she lay at anchor. The Chō-shū artillery would seem to have been practising assiduously since their "wide" firing at the Pembroke, for they hulled the small French warship seven times, and inflicted serious damage. Admiral Jaurès returned these shots with compound interest, for the *Sémiramis* and *Tancrède* not only destroyed the offending battery, but actually landed an armed force on the sacred soil of Japan. The landing party of 180 seamen and 70 soldiers had a sharp brush with the troops of Chō-shū, and re-embarked after completing the damage begun by their ships' guns.

Another blow had been struck at the gates of Old Japan, and had set them quivering; Japanese warriors had been defeated on their native soil by a handful of the hated foreigners. The fact of the successful landing impressed the men of Chō-shū more than the wreckage caused

by the French ships' shot and shell; more than the stout reply made by the sixteen guns of the Netherlands corvette *Medusa*, when, on July 11th, she had to run the gauntlet under the concentrated fire of the Shimonoseki forts and of Chō-shū's recently acquired warships. Through the action of the Lord of Satsuma, Japan had become embroiled with Great Britain; the Lord of Chō-shū had set his country at loggerheads with no less than three Powers—the United States, France, and the Netherlands—all at the same time. It is highly probable that the ruler of Chō-shū thus achieved

one of his principal aims, the creating of trouble for the Government of the Shōgun; for his artillery officers, well versed through translations of Dutch manuals, in the art of gunnery, must have known that they could not long withstand the forces of the navies of the outraged Powers would sooner or later array against the defences of the strait.

Time after time, in Eastern politics, attacks on foreigners are deliberately planned by those opposed to the Government for the purpose of involving it in difficulties that will bring it into contempt and hasten its fall. In the

case of the Shimonoseki outrages, the Shōgun's Government was soon held in a vice by the offended Powers, Great Britain having joined their diplomatic action, although she had suffered neither damage nor insult from Chō-shū, but inspired by the necessity for showing Japan that the Powers were as one in their determination to ensure the observance of treaties. The Baku-fu wriggled and struggled; but the vice held tight, and after endless negotiations the Powers informed the Shōgun that they would undertake what he seemed powerless to effect; they would chastise Chō-shū and



ADMIRAL SIR AUGUSTUS KUPER

who commanded expeditions at Kagoshima in 1863 and at Shimonoseki in 1864, to compel the Japanese to reopen the latter port in observance of the new treaties.



SATSUMA ENVOYS PAYING INDEMNITY FOR THE MURDER OF AN ENGLISH MERCHANT
 Mr. Chas L. Richardson was a notable English merchant of Shanghai, who paid with his life for his temerity in crossing the line of march of the men-at-arms of the Lord of Satsuma on Sept. 14, 1862, without dismounting or saluting. He was killed by a man in the line, and this picture represents Satsuma envoys paying indemnity to Britain.



LORD OF CHŌSHŪ'S ENVOYS PAYING INDEMNITY FOR FIRING ON FOREIGN VESSELS
 At the height of Japan's anti-foreign feeling, in 1863, the Lord of Chōshū, a feudal prince, whose forts commanded the Strait of Shimonoseki, fired upon passing ships, and this picture shows his envoys paying indemnity for the outrage.

JAPAN PAYING THE PRICE OF ITS ANTI-FOREIGN POLICY

open the straits to the ships of all nations. In the first week of September, 1864, an international squadron, consisting of nine British warships conveying, besides their usual complement of Royal Marines, a battalion of that splendid force three French and four Netherlands ships of war, and a steamship chartered by the United States to represent then

Two Young Men in Gower St.

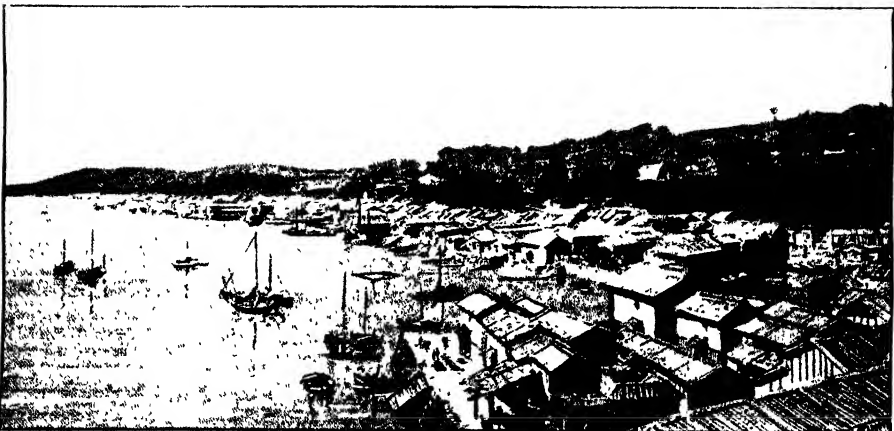
Navy, at that time busily engaged in the Civil War at home appeared in the Strait of Shimonoseki under Vice-Admiral Sir Augustus Kuper in H.M.S. Euryalus. The most interesting step in the attempts to settle the matter without bloodshed was the self-imposed mission of conciliation undertaken by two young Chō-shū clansmen who had recently visited England by stealth. Hearing in London of the proposed coercive measures to be adopted against their lord, they had hurried back to Japan, loyally to warn that prince of the danger he would incur by opposing the might of the Occident and especially of Britain, whose power had been revealed in a thousand ways to their wondering eyes and quick intelligence. Their noble mission proved abortive, the Lord of Chō-shū stiffened his neck and declared he could not disregard the orders issued to him repeatedly by the Sacred Emperor, and once by the Shōgun. The very fact of the young men appearing before their lord on this peace-making errand caused them to be looked upon at the time as

renegades, dazzled and corrupted by the allurements of strange cities—above all, of London. The ultra-patriotic Samurai of Chō-shū did not know Gower Street, where the young men had dwelt!

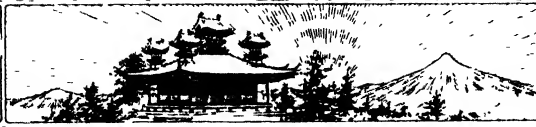
Whatever contempt they incurred in 1864, later years were to see them laden with well-deserved honours and famous beyond the borders of that New Japan they have so powerfully helped to make. The elder of the two was Inouyé Bunta, the other Itō Shunsuké. They are now known the world over as the Marquis Inouyé Kaworu and Prince Itō Hirobumi. All attempts at a settlement by diplomatic means having failed, Vice-Admiral Sir Augustus Kuper's guns, and those of the other Powers co-operating, spoke out the *ultima ratio* of the irritated Occident. From September 5th to the 8th, 1864, all means of offence or defence possessed at Shimonoseki by the Lord of Chō-shū were destroyed, his numerous

Remarkable Act by the United States

guns removed by the international fleet, and a number of his warriors killed, some of them during a short, but brisk engagement on shore. The recalcitrant Lord of Chō-shū made complete submission to the Powers, and the Shōgun's Government agreed to pay an indemnity of three million dollars. A notable fact in connection with this fine imposed on the nation is that the United States, nineteen years later, in 1883, returned to Japan their share of the indemnity, amounting to £157,000.



SHIMONOSEKI AT THE TIME OF THE EXPEDITION AGAINST THE LORD OF CHŌSHŪ IN 1864



THE REAL CREATORS OF NEW JAPAN

THE drastic punishment inflicted by the Powers had far-reaching consequences. Both the leading clans, Satsuma and Chōshū, had now become convinced, by bitter experience, of the futility of opposition with the means at their disposal, to the determination of the Powers to maintain their treaty rights, guaranteeing free intercourse, within certain limits, with the people of Japan. These diplomatic instruments may well have seemed to them mere waste paper, lacking the sanction of the Emperor, whose importance as the heaven-sent incarnation of the national spirit loomed greater in their eyes day by day in proportion as that of the Shōgun dwindled. The latter appeared to the hot-headed Samurai of the great Southern and South-western clans a crafty huckster, trafficking with the national honour and shamefully submitting to foreign dictation, thus belying the very nature of his ancient office, that of "Barbarian-compelling Commander-in-Chief" (Sei-i-Tai Shōgun).

The position of the powerful clan of Chōshū at this period was characteristic of the chaotic state into which Japanese politics had rapidly drifted after the first contact with the masterful Occident had torn the ship of state from her ancient moorings. In 1863, on September 30th, the retainers of the Lord of Chōshū furnished the guard of one of the gates of the Imperial Palace at Kiōto. They had hatched a plot, in conjunction with seven Court Nobles (Kugé), to obtain possession of the Emperor's person, in pursuance of the traditional policy that dictated such an extreme step whenever his Imperial Majesty appeared, in the opinion of the conspirators, to be in the hands of wicked or incompetent advisers—in this case the Shōgun and his Cabinet. To secure the Emperor's person had been the means, time after time in days of yore, of "saving the empire" to the satisfaction of the discontented party, his captors being transformed, in one moment, from "rebels against the Imperial Court" (Chō-teki)

into loyal guardians of the throne. The Chōshū plot was, however, frustrated by the vigilance of the Shōgun's spies swarming about the Imperial Court, which, on being informed of its danger, closed the grounds of the palace to the Chōshū men.

A Mob Army at the Palace Gates They retired to their province, accompanied by their seven sympathisers amongst the Court Nobles, two of whom Iwakura and Sawa, were, later on, to play important parts in the re-organisation of the empire. For the time being the Shōgun's influence at the Emperor's Court was paramount, but the resolute men of Chōshū were not easily turned from their purpose. They mustered in large numbers, their ranks increased by many Rōnin (literally, "wave-men")—Samurai who, for one reason or another, had become detached from their clans, desperate, adventurous swashbucklers, most of them.

With great energy the councillors of the Lord of Chōshū set about the organisation of this crowd of undisciplined warriors, and took full advantage of such notions of European drill and tactics as they possessed. Amongst other military innovations, they startled and shocked the old-fashioned Samurai by arming and drilling many of the peasant class, men hitherto considered unworthy of the honour of bearing arms. These were enrolled in the regular troops, or Ki-hei-tai. The Chōshū army, thus reinforced, advanced on Kiōto, and, on August 20th, 1864, made a desperate attempt to seize the palace and the person of the Emperor.

Severe fighting took place in the streets of the sacred capital, resulting in the defeat of the Chōshū men, who once more retired

Fighting in the Streets within their own borders, this time branded as rebels by Imperial Proclamation, rebels who had desecrated the Holy

City with bloodshed for several days and caused a large part of it to be destroyed by a conflagration occurring during the conflict. They had lost many of their stoutest warriors, some killed in action with the troops of Etchu, Echizen, Hikone

—all clans supporting the Shōgun and, at the critical moment of the fighting, with the men of Satsuma, recently opponents of the Yedo Government, but, for the nonce, adversaries of Chō-shū for reasons of clan rivalry; others dead by their own act, having committed suicide by hara-kiri when they saw themselves defeated.

Growth of a Powerful Combination

Some had been taken prisoners by the Satsuma men, and seem to have given their captors such good and sufficient reasons for their desperate attempt to free the Emperor from the influence of the Shōgun that they were treated with great consideration and ultimately sent home with gifts—a notable departure from the custom of Old Japan, by which their lives would have been forfeit.

Chō-shū appreciated Satsuma's clemency and generosity; the seeds were sown of that co-operation between the two great clans which developed later into the powerful combination known to the Japanese as Sats-chō-to, from the initial syllables of the names of the three clans Satsuma, Chō-shū and Tosa, a combination that may with truth be said to have made New Japan. Later still, it contracted to Sats-chō (pronounced Sat-chō), and to this day the majority of those who rule, especially in the highest positions, and of those who lead Japan's gallant sailors and soldiers, are clansmen of Satsuma or of Chō-shū, the warlike Satsuma men predominating in the armed forces, especially in the Navy, whilst the keen-witted men of Chō-shū are found in every branch of the Civil administration, and had, in the person of Prince Itō, a representative whose wise advice was sought in every crisis.

The reconciliation of these two great clans, after their conflict in the streets of Kiōto in 1864, bore fruit in the next year, when Satsuma refused to join in the expeditions organised by the Baku-fu, acting under Imperial orders, for the chastisement of the Chō-shū "rebels." These expeditions made but little headway, and were finally abandoned when Saigō Kichinosuké, better known as Saigō Takamori, the great Satsuma leader, arranged a definite treaty of amity between his clan and Chō-shū, the real bond of union between them being their common resolve to overthrow the Shōgunate and to restore the Emperor to his proper

position as real head of the State, as in days of yore. Once these two powerful clans had joined hands, the fate of the Baku-fu was sealed. Subsequent events proved that the Daimiyō, principally Northern and Eastern ones, who sided with the Shōgun, were no match for the coalition of the feudal states of the South and South-west. As in the early years of the seventeenth century, the East and the North were arrayed against the West and the South, but this time the South and the West were to be victorious.

The momentary triumph of the Shōgun's influence at the Imperial Court, at the time of the repulse of the Chō-shū men in the fighting at Kiōto, was the last glow of the setting sun of Tokugawa rule. Its opponents—nominally the great Daimiyō of the Southern and Western clans, really the intensely energetic, clever Samurai who held office as assistants to the Councillors (or Elders) at their courts—

had made up their minds to put an end to a supremacy they hated and despised, and to restore the political condition of the empire to what it had been prior to

Yoritomo's appointment as Shōgun in 1192—an absolute monarchy with the whole power concentrated in the person of the Holy Emperor, the sovereign descended "in unbroken line" from the gods.

A few, probably very few, of these men had a wider and grander purpose in view than the mere desire to put the clock of history back six and a half centuries by reverting to the system of the period that seemed to the majority of them Japan's Golden Age. These few, to be found chiefly amongst the Dutch Scholars and the very small number of Japanese who had, by that time, travelled abroad, dreamt of a Japan transported, not back into the thirteenth century, but onward into the latter half of the nineteenth, a Japan transformed not only in its political system and its armaments, but in every phase of the nation's life, a Japan that was to take its place amongst the powers of the world regenerated and rejuvenated by the adaptation to its needs of all that was best in the knowledge of the Occident.

But a handful, most of them young and in subordinate positions, these men were the real creators of New Japan. With indomitable courage—many of them paid for their temerity with their lives—



COUNT KATSURA
Prime Minister, 1901-1905, 1911-12 (died 1913)



COUNT HAYASHI
Formerly Minister of State for Foreign Affairs



COUNT KOMURA
Ambassador to Britain, later Foreign Minister



MARQUIS SAIONJI
Prime Minister, 1907-1912



COUNT OKUMA
A great statesman, Prime Minister, 1914



PRINCE ARISUGAWA
One of the Imperial Princes of Japan

SOME OF THE MAKERS OF NEW JAPAN

they succeeded, in the course of a few years, in leavening the whole body of the Samurai, the gentry of the nation, with a great portion of their reforming ideas; but in 1865 there was still a small voice crying in the wilderness, whereas the demand for the abolition of the Shōgunate and the restoration of the Emperor's pristine power

**The Little One
Becomes
a Thousand**

--only the first step in their movement--was a growing clamour in the land, opposed only by those who

were bound to the Tokugawa dynasty by ties of blood or of interests.

That this clamour was accompanied by howls of "Out with the Foreigners!" was no fault of these few earnest reformers; it was an almost unavoidable circumstance of the campaign against the Shōgunate, accused of trucking to the "Barbarians," and of thereby disgracing the nation and offending against the Emperor's majesty. That it was used as a convenient weapon for this campaign—a weapon highly popular, no doubt, with the violently anti-foreign majority of the Samurai of that time—but nothing more is shown by the fact of its being so quickly abandoned as soon as it became evident that the Shōgunate was doomed. It was but natural that the majority of those advisers, Imperial princes, nobles, and others, whose opinions were put forth as the expression of the Imperial will, were bitterly anti-foreign. The whole fabric of the Court at Kiōto was based on the assumption of its sanctity, a holiness that would not tolerate pollution by contact with the Outer Barbarians, but the Court was absolutely without means to carry into effect its edict for the expulsion of foreigners, issued, in the Emperor's name, to the Shōgun early in June, 1863.

This edict, issued after an audience the Shōgun had of the Emperor—for the Shōgun had taken to visiting Kiōto, a custom that had lapsed for two hundred

**Foreigners
Given Notice
to Quit**

and thirty years—actually fixed a day for the expulsion, June 25th, 1863; but that day came and passed and

the foreigners remained, in danger of their harried lives and under conditions that resembled a state of siege, yet without any actual force being used to remove them in a body. The Yedo officials duly communicated the order of expulsion to the foreign representatives, but the whole affair was farcical, for "nobody seemed a penny the worse."

In subsequent rescripts in 1864, the Emperor was made to say that he appreciated the difficulties in the way, and deprecated rash haste in the execution of the Law of Punishment and Warning (the old edicts which closed Japan). The Shōgun, in his reply of March 21st, 1864, promised to act with prudence, whilst never losing sight of the ultimate object, the "revival of the great Law of Punishment and Warning." But he had his tongue in his cheek, for he knew full well, and so, by this time, did the Imperial Court, that the foreigners would not be dislodged, even were Japan's strength tenfold what it was then. In the same year, 1864, the feelings of the Samurai were harrowed by a new desecration of their sacred soil, which was now defiled by the presence thereon of a foreign garrison. Two companies of British infantry, detached from the 2nd Battalion of the 20th Foot (now the Lancashire Fusiliers) were summoned from Hong Kong and quartered, with the consent of the bewildered Bakū-in, in barracks in the European settlement at Yokohama, to the

**European
Barracks at
Yokohama**

great contentment of the Occidental community. They were joined, later on, by a French force, and the uniforms of both were for years notable features in the streets of the rapidly rising international seaport. The more thoughtful amongst the warrior class turned the unwelcome presence of the foreign soldiers to good account by watching their drill intently, thus learning many a useful lesson. The townspeople took very kindly to the foreign soldiers in their midst, indeed, throughout the sad years of the 'sixties, with their constantly-recurring tale of murders and murderous assaults perpetrated on foreigners by Samurai, especially by fanatical Rō-nin, the common people of Japan were, on the whole, on very good terms with the "Barbarians," whom they looked upon as quaint, eccentric beings, whose curious habits were a source of endless interest and amusement.

The lower orders secretly chuckled at the flagrant impertinence, according to Japanese notions of etiquette, shown by foreigners in their dealings with the two-sworded gentry who had so long lorded it over their inferiors with arrogance and, at times, with downright brutality. The day was fast approaching when the Samurai would no longer swagger along

THE REAL CREATORS OF NEW JAPAN

the streets, carefully avoided by people of lesser degree lest a jostle, albeit unintentional, might be resented by a sweeping and generally fatal cut of the terrible long sword. The old order was about to change, giving place to conditions new and strange; for the ferment amongst the clansmen, the trepidation amongst the adherents of the Tokugawa, and the confusion and intrigues at the Imperial Court, were daily growing, so that signs and portents of the coming fall of the Shōgunate became evident

even to the foreign representatives, usually enshrouded in the thick mist of the Yedo Government's prevarications and subterfuges. The diplomatists began to realise that the Emperor at Kiōto, the sacred Mikado, was the ruler with whom they must join issue if the treaties they had extorted from the Shōgun were to have any real value. Foremost among the representatives of the Powers was Sir Harry Parkes, who was her Britannic Majesty's Envoy to Japan from 1865 to 1883; — a man of strong character and much energy. He succeeded Sir

Rutherford Alcock, who had been the British representative since the first establishment of permanent diplomatic relations in 1859. Sir Rutherford Alcock (then Mr.) had been in England, partly on leave of absence, partly to furnish explanations to the Foreign Office, from March 1862 to March 1864, during the greater part of which time he had been very efficiently replaced by

Lieut.-Colonel Edward St. John Neale, Chargé d'Affaires.

Sir Harry Parkes may truly be said to have been, if not one of the creators of New Japan, at least one of its earliest tutors; his wise advice, often very forcibly expressed, was of the greatest advantage to the regeneration and reorganisation of the empire. Even his threats, for he was one of the school of Palmerston and an exponent of the "gun-boat policy," were of great benefit in

curbing the arrogance and restraining the extravagances of some of the makers of New Japan in the first flush of their triumph. His advice was freely given to Japan's statesmen, who generally grumbled at it as an unwarrantable interference and ended by acting on it. The Emperor of Japan has probably never heard "straighter talk" about his country than the earnest words addressed to him by Sir Harry Parkes at his audience before going home on leave in May, 1871, after six years of constant work and responsibility at his post; it is doubtful if any-

one has ever spoken so plainly in his Imperial Majesty's presence.

Whilst the Japanese hated Sir Harry for what they considered his bullying manner, and because they found it was useless to attempt to hoodwink him, they respected his strength of character, his devotion to duty, and his singleness of purpose. Many of the wisest amongst



THE FAMOUS BRITISH ENVOY, SIR HARRY PARKES

Sir Harry Parkes was one of the earliest tutors of Japan, and his wise advice was of great advantage to the empire in its reorganising period. He represented Great Britain in Japan from 1865 to 1883.

HARMSWORTH HISTORY OF THE WORLD

them are now willing to admit that he was a true friend of Japan, and proved himself so at a most critical period. Sir Harry Parkes, soon after his arrival in Japan, set about the achievement of a diplomatic victory rendered absolutely necessary if the treaties were to be aught but waste paper. As Sir Rutherford Alcock and his foreign colleagues had foreseen in the previous year (1864), the sanction of the Emperor must be obtained before these agreements could be considered really valid by the people of Japan. In November, 1865, the Shōgun being then in residence at his castle at Ōsaka whence he visited Kiōto to confer with the Imperial Court, Sir Harry Parkes and the representatives of

fore, undertake the necessary arrangements in connection therewith." It afterwards transpired that the Shōgun had induced the Emperor to consent by promising that the port of Hiōgo would never be opened to foreigners, whose presence so near the Imperial Court was dreaded by the monarch. His anti-foreign feeling was undoubtedly strong, and he gave his sanction with great reluctance, little knowing the worthlessness of the Shōgun's pledged word as to the port of Hiōgo, now amalgamated with Kōbē as one of the great trading ports of the world.

On September 19th, 1866, the Shōgun Iyemochi died at Ōsaka, in rather suspicious circumstances, which recall the fact

Stimulus for Imperial Reflection



SHIMODA, ONE OF THE FIRST TREATY PORTS OPENED TO WESTERN COMMERCE

France, of the United States of America, and of the Netherlands, appeared before Hiōgo—now virtually one city with the flourishing port of Kōbē—with a squadron of five British warships, three French, and one Dutch, a force calculated to stimulate reflection on the part of the Imperial Court. After negotiations, less protracted than usual, perhaps on account of the presence of the international squadron, the subject having been hotly debated in an assembly of leading counselors summoned at Kiōto, the Emperor, on November 23rd, gave his sanction in the following laconic rescript, addressed to the Shōgun: "The Imperial consent is given to the treaties, and you will, there-

fore, undertake the necessary arrangements in connection therewith. For some months Iyemochi had been a prey to continual anxiety. The army, consisting of

Last Man to Die as Shōgun

his own "drilled" troops and contingents supplied by various clans, which he had sent to chastise rebellious Chō-shū, had been unable to enter Chō-shū territory in any strength. The men of Chō-shū were well drilled, armed chiefly with Occidental weapons, and lightly equipped; they simply "danced round" the Shōgun's warriors, who fought with the old national arms, sword and spear, and wore surcoats over armour, as in the palmy days of



KOBE THE GREAT COMMERCIAL PORT OF WESTERN JAPAN

Kobe is a flourishing port on Osaka Bay. It now forms one city with the town of Hiogo and was opened to the trade of foreign countries in 1868 after the appearance of an international squadron off the latter place.



KIOTO THE RESIDENCE OF THE MIKADOS IN THE DAYS OF THEIR HELPLESSNESS
 Kioto was the old capital of Japan from the eighth century until the Great Change in 1868. It was founded by the Emperor Kwammi who reigned in the eighth century and of whom a portrait is given on page 46 of this history.

A MODERN TOWN AND AN ANCIENT CITY OF JAPAN



JAPAN'S CHIEF MINISTER IN 1862

Matsudaira Yoshinaga, the Daimyo of Echizen, who took a leading part in the restoration of the Mikado's power.

chivalry. The victory they gained over the Baku-fu's forces, pursuing them to Hiroshima, in Gei-shū, shortly before the Shōgun's demise, was yet another object-lesson to the Samurai of Old Japan, teaching them the superiority of Western arms and drill over the weapons, the armour, and the methods of what was rapidly becoming the ancient past. Satsuma, be it noted, had taken no part in the campaign, loyal to its new friendship, it had protested against the expedition, and had refused to furnish a contingent to the Baku-fu's army. Iyemochi had, nearly a year before his death, petitioned the Emperor to be allowed to resign and hand over his office to Hitotsu-bashi, the clever seventh son of Naria-kia, Lord of Mito, who had been adopted into the Hitotsu-bashi family in his boyhood, and was, in the early 'sixties, a power in Japanese politics. The Emperor refused to accept Iyemochi's resignation; but in October, 1866, a month after the Shōgun's death, appointed Hitotsu-bashi—then in his thirtieth year—to the high office, making him head of the Tokugawa family, under the name of Tokugawa Kei-ki. He was clever and accomplished, but he had a hopeless task before him when he became the fifteenth Shōgun of the Tokugawa line, and the thirty-eighth, and last, holder of the office. His exchequer, drained by his

predecessors and by the heavy blood-money exacted by foreign Powers, was almost bankrupt owing to the expenditure incurred in the expedition against Chō-shū.

The failure of that "punitive" expedition had made the Shōgunate ridiculous, and in Japan, as in France, "ridicule kills." The feudal lords, all over the country, who were not closely related to the Tokugawa, began to snap their fingers at the decaying power. One of the first acts of Kei-ki's government was, however, one that would have done honour to a more firmly established rule. In May, 1866, the old law forbidding Japanese to leave their country—death being the penalty—was repealed. A month later, on June 25, 1866, the Baku-fu concluded conventions with Great Britain, France, the United States of America, and the Netherlands, granting improved facilities for commerce, revising the Customs Tariff, permitting Japanese to serve in foreign merchant vessels, providing for the establishment of a mint, and for the lighting and buoying of the approaches to all treaty ports.



THE LAST OF THE SHŌGUNS

Tokugawa Kei-ki, the last of the Shoguns, who went into retirement in Tokio. His surrender of power at the bidding of the Mikado in 1868 closed a system of government which had lasted nearly seven hundred years.



THE RESTORATION OF THE MIKADO AND THE GREAT EMANCIPATION

THE green shoot of New Japan was coming through the ground. One of the chief hindrances to its growth was to disappear in 1867, with the death, early in the year, of the Emperor Kō-meï, who had reigned twenty years. Ko-meï *Ten-nō* is supposed to have been bitterly anti-foreign, but it should be borne in mind that, in his time, the Emperor's personal opinion was but the reflection of the views of the women by whom alone he was constantly attended, and of the Imperial princes and the very few nobles sufficiently exalted in rank to approach his sacred person. Towards the close of his reign, his *entourage*, taught by the stern logic of facts, had become more resigned to the unwelcome presence of foreigners in the "Holy Land" of Japan; but it was hardly to be expected that, as long as their august sovereign occupied the Imperial Palace at Kiōto, they would openly recant their opinions. They toned down their anti-foreign diatribes considerably some time before the Emperor's death on February 13, 1867: the advent of his successor, his son Mutsu-hito—born on November 3, 1852, and enthroned, with ceremonies equivalent to an Occidental coronation, on October 13, 1868—gave them full opportunity for an avowed change of policy. The boy of fifteen, who now became the one hundred and twenty-third sovereign of Japan "of one unbroken line," by far the oldest dynasty in the world, was unhampered by any anti-foreign edicts. He could accept the advice of his councillors, speaking of great things that were impending, of an entire change of front towards the "haughty barbarians," of a complete alteration in the system of government, of innovations and reforms that would have staggered the late monarch, to whom they would have seemed impious and accursed.

The Coming of a Strong Man

Fortunately for Japan, this new Emperor was no weakling, but strong in

health—he grew up a fine, deep-chested man, tall for a Japanese, five feet eight inches in height - and strong in character. Deeply imbued with the awful responsibility of his position, animated by a strict sense of duty, his Imperial Majesty gave throughout his long and epoch-making reign, many proofs of shrewd common-sense and of that supreme political sagacity which consists in the selection of the best advisers and in a wise abstention from interference, except in cases of great emergency. In such times of crisis, the Emperor Mutsu-hito always spoke the right word at the proper moment, and all Japan bowed in awe-struck obedience. How much of this policy was his own, how much was due to the Elder Statesmen he consulted, will probably never be known; this much is certain, that the acceptance of good advice, and the use thereof at the right moment, constitute by themselves political wisdom of the soundest kind, and with such wisdom the stately, imperturbable, benign Emperor Mutsu-hito was amply endowed. The Japanese National Anthem, "Kimiga yo, etc.," expresses a pious wish for the long continuance of the monarch's reign; and even this was granted to new Japan, as the great Emperor had completed a reign of forty-five years at his lamented death, on July 29th, 1912.

Surely no reign in history can show such a record of progress, of reform, of peaceful achievement, of military glory by land and sea, as that of Mutsu-hito—a name meaning literally, "Benign A Reign of Peaceful Man"—one hundred and twenty-third sovereign of Old, first Emperor of New, Japan!

With his accession a new wind began to blow in official circles; the Court of Kiōto was no longer a hotbed of anti-foreign fanaticism. The Shōgun's government, which had been only outwardly friendly to foreigners, now earnestly strove to cultivate

amicable relations, especially with Britain, with the United States, and with France. Napoleon III. lost no opportunity of showing how well he was disposed towards the Baku-fu. Misinformed as to the state of Japan—as in so many other matters—that schemer and dreamer “backed the wrong horse,” at least with moral support, and might have given material aid, in the hope of reaping the Shōgun’s gratitude, had not the march of events been too rapid for Napoleon’s vague plans to mature.

French influence was paramount at this time in the Baku-fu’s military councils: at the Shōgun’s request the French Government selected a military mission, which set to work to train the Baku-fu’s motley troops and to educate young Samurai in the art of war. The mission, consisting of five officers, under Captain Chanoiné, of the Staff Corps, arrived in January, 1867. Its activity was, a year later, transferred by the course of events to a wider sphere, when the nucleus of a truly national army was formed. The French instructors remained at their posts until after the Franco-German war had opened the eyes of the Japanese to the fact that another great military Power had arisen, under whose scientifically calculated, overwhelming blows, the gallant but ill-organised and badly-directed Army of the Second Empire had crumbled into dust. New organisers and instructors were procured from the victorious German General Staff: the late General Meckel at their head, and for years the German officers brought their consummate knowledge of military science and their native thoroughness to bear on shaping and moulding into its present marvellous approach to perfection the excellent material prepared by their French predecessors.

The year of the arrival of the French military mission saw the advent, in September, 1867, of a British naval mission, under Commander Tracey, R.N., invited by the Shōgun to organise and train his Navy, which, consisting in 1865 of five vessels of European build—one paddle-steamship, two square-rigged sailing ships

for training purposes, a steam-yacht presented to the Shōgun by Britain, and a three-masted steamer—had grown to the total strength of eight ships. The downfall of the Shōgunate interrupted the labours of this first naval mission only five months after its arrival. Its work was taken up in 1873 by the second British naval mission, under Commander Douglas, R.N., now Admiral Sir Archibald Douglas, which



EX-EMPRESS HARUKO OF JAPAN

Her Imperial Majesty Haruko was married to the Emperor Mutsu-hito on Feb. 9th, 1869. She was, by about two years, his senior, and a member of the noble house of Ichijo. Her name means “Child of Spring.”

remained in active operation six years. After its departure, a few British naval officers, warrant officers, and petty officers, were still employed as instructors in special branches, with Commander Ingles, R.N. (now Rear-Admiral, retired), as naval adviser to the Japanese Admiralty: but their number became steadily less as the Japanese began to feel confidence in their own naval efficiency. The last Occidental officer to be employed by the Japanese

RESTORATION OF THE MIKADO

Government was Engineer-Commander A. R. Pattison, R.N., who returned to his duty in the Royal Navy in 1901. The work of these men, sailors and soldiers, British, French, German, and Italian—for a couple of Italian artillery officers organised the great military arsenal and gun-foundry at Osaka—whether performed in the office, in the lecture-room, on the parade-ground, or at sea, was

forebodings were not justified by events; some fighting took place—the disruption and reconstruction of the whole system of government, the uprooting of hoary institutions, and the consequent unavoidable disturbance of every class interest, could not happen without some violence being used—but the armed struggle was short and confined to a few districts.

It was at no time a great regional

conflict, like the American Civil War, nor did it split the whole nation into two belligerent parties, opposing each other in every part of the land, as in the English Civil War between King and Parliament. The conflicting parties were too unevenly matched for the struggle to become a severe one, and the leader of the losing side, the Shōgun Kei-ki, was not made of the stern stuff that prolongs the game to the utmost, even with all the chances adverse. Meeting with bitter opposition from the great clans of the west and south, and beset by financial anxieties, an opportunity of ridding himself of his uneasy office and of its crushing responsibilities presented itself when, in October, 1867, Yama-no-uchi Yō-dō, the retired Lord of Tosa, addressed a letter to him wherein he earnestly advised him to resign the governing power and to hand it over to the sovereign, thus restoring that unity of rule for lack of which the empire was distracted and weak, a prey to foreigners and “a butt for their insults.” Kei-ki took the great noble’s advice to heart, and, by a manifesto dated November 9th, 1867, resigned his office and returned to the Emperor the delegated powers he held as Shōgun. The Emperor accepted, and summoned the feudal lords to Kiōto to discuss matters and to

consult as to the new order of things. The old order was gone, never to return.

The Shōgunate, after an existence of nearly seven centuries as a ruling power, had succumbed to senile decay. In Tokugawa hands it had given Japan two centuries and a half of unbroken peace. Its very success in maintaining order in the land—an object it attained by the exercise of cunning diplomacy rather than



MUTSU-HITO, EMPEROR OF JAPAN, 1867-1912

Mutsu-hito, the first Emperor of Japan in the new era succeeding the abolition of the military dictatorship of the Shōgun was born Nov 3rd, 1852, succeeded Feb 13th, 1867, and died July 29th, 1912.

herculean, and the success proportionate. It is to them, in great measure, that Japan owes the efficiency that has made, as the native phrase has it, “her glory to shine beyond the seas.” In 1867, that glory was not yet apparent, the outlook was cloudy, and many shook their heads anxiously, anticipating a bitter and long-continued civil war between the Imperialists and the Shōgun’s party. Their

by a display of force—made hosts of enemies who eventually compassed its downfall. Its worst legacy is the widely ramified system of spying it brought to the pitch of perfection, a system that has stood Japan in good stead in the preparations for her wars, but has severely damaged her national character. The Japanese are

The Legacy of the Shōgunate

the best spies in the world; the Baku-lu system trained their ancestors to be eavesdroppers, but they have small cause to be thankful for it. They would have been victorious against China, even against Russia, had the Intelligence Departments of their Navy and their Army been less wonderfully efficient; but more than two generations must pass before they get the spy-taint out of their blood.

At present it poisons life in Japan in almost every phase; until its disappearance no *real* fellow-feeling is possible between Japanese and Occidentals. Spies had a busy time in 1868 and the next few years, for with the restoration of the ruling power into the hands of the Emperor the Samurai class were plunged into a whirlpool of intrigues, of plots and counter-plots, of schemes of reform (some admirably practical, others visionary), of accusations and suspicions, a feeling of bewilderment permeating all at the seemingly inexplicable conduct of the leaders of the Imperialist party. During the struggle against the Shōgunate, "Out with the Foreigners!" had been the war-cry; now the Shōgunate was no more, behold the victors sitting at meat with the hated "barbarians," worse still, inviting them to Kiōto, to the sacred precincts of the Court and—it was hardly to be believed—allowing them to gaze on the divinely-descended Emperor's face in solemn audience! Such impious proceedings must be stopped, and the disgusted Samurai kept his long sword keen

Beginning of the Last Rebellion

as a razor and used it, as opportunity offered, on the "ugly barbarian," the "haury Chinaman," as the Occidental was scornfully called, and on the native traitor, for so seemed to the sword-man the Japanese who had become defiled by associating with foreigners.

This anomalous state of things continued until well into the 'seventies, the Court and the Government markedly friendly to Occidentals, the officials adopt-

ing the same attitude, sometimes painfully against their inclination, but the great body of the Samurai, on the other hand, inspired by fanatical anti-foreign feelings, leading to the commission of such outrages as the indiscriminate firing on the foreign settlement at Kōbe by troops of the Bizen clan, on February 4th, 1868; the murder, by Tosa clansmen, of eleven French man-o'-war's men at Sakai on March 8th of the same year (a crime for which an equal number of the assassins had to commit *hara-kiri*); and, most audacious of all, the fierce attack on the procession in the midst of which the British Minister, Sir Harry Parkes, was riding to the palace at Kiōto, on March 23rd, 1868, to be received for the first time by the Emperor.

The assailants were only two, members of a newly-raised force of red-hot Imperialists, the *Shin-pet*, or "New Troops," a corps intended to act as an Imperial body-guard, formed principally of yeomen, landed gentry holding small estates and independent of any feudal lord, with a considerable admixture

Attack on a British Procession

of Rōnin and other adventurers, ex-Buddhist priests and the like. The two fanatics managed between them to wound, with their long swords, nine out of the eleven ex-constables of the Metropolitan Police who, tired of the monotony of their London beats and "pomp-duty," had volunteered to serve as the mounted escort attached to the British Legation in Japan. They also wounded one of the military escort of 48 men (furnished by the detachment of the 9th Foot, then guarding the foreign settlement at Yokohama), a Japanese groom in the British Minister's employ, and five horses.

They ran "amok" down the line of the procession till one was stopped by a British bullet and a British bayonet (he was ultimately degraded from his rank as a Samurai and decapitated), and the other cut down by a Japanese official, Gotō Shojiū, of the Foreign Departments, and beheaded by a Japanese officer, Nakai Kōzō, who was cut on the head in a brief but fierce sword-fight with the miscreant. The British Government recognised the gallantry of Gotō and Nakai by the presentation to each of them of a handsome sword of honour. An Imperial Edict, dated March 28th, 1868, threatened the perpetrators of outrages on foreigners



ADMIRAL SIR RICHARD TRACEY
who started the reorganisation of the Japanese Navy



REAR-ADMIRAL INGLES
one of the organisers of the modern Japanese Navy



GENERAL CHANOINÉ, OF THE FRENCH ARMY
who started the reorganisation of the Japanese Army



ADMIRAL SIR ARCHIBALD DOUGLAS
one of the organisers of the modern Japanese Navy

EUROPEAN ORGANISERS OF THE JAPANESE ARMY AND NAVY

Japan, at the time of the Great Change, sought European counsel in military and naval matters. French military officers, under General Chanoiné, undertook the reorganisation of the Army at the request of the Shōgun (not yet deposed), but after the defeat of the French at Sedan the Shōgun replaced the French instructors by Germans. Admiral Sir Richard Tracey, of the British Navy, began the organisation of the Japanese Navy at the invitation of the Shōgun, and after the downfall of the Shōgunate the work was resumed by Admiral Sir Archibald Douglas and Rear-Admiral Ingles.

with a punishment the two-sworded gentry feared more than anything else, the striking of their names off the rolls of the Samurai. The edict clearly stated the Emperor's resolve to "live in amity" with the Treaty Powers—two great strides forward in the history of New Japan: the first earnest attempt to check

**The Emperor
at Amity
with the World**

outrages and the first proclamation of the new Emperor's abandonment of the old anti-foreign policy. From this time outrages on foreigners became fewer, until they practically ceased to occur, with the exception of the isolated acts of criminal lunatics; there is little doubt it was while in an insane condition that the policeman Tsuda Sanzō slashed at and wounded the Tsarévitch, now the Tsar Nicholas II., at Otsu, in 1891, and Koyama, who shot Li Hung Chang in the face, during the peace negotiations at Shimonoseki, in March, 1895, was half-witted. In the opening years of the twentieth century, the lives and property of foreigners are as safe as in any civilised country—saler, indeed, than in most of them, the statistics of Japan showing that crime is not very prevalent, and the police being perhaps the most efficient in the world.

If this general state of security be, as it undoubtedly is, greatly to the credit of the way in which Japan is governed and of the law-abiding character of her people, it must be admitted that in one respect life is, unfortunately, still less safe than in most Occidental countries.

Japanese statesmen still run greater risks than most others, and have to be carefully guarded, for political assassination, which has cut off in their prime some of the noblest patriots and most enlightened administrators among the makers of New Japan, is still an ever-present danger. It is of course, punished with

**Promise
of a
Parliament**

the extreme penalty of the law; but its disappearance cannot be expected until the popular feeling towards it changes completely. Purity of motive, and zeal, however misguided, for what the assassin considers to be the public good, still justify his murderous deed in the eyes of the Japanese people. On April 6th, 1868, the Emperor assembled the Court nobles and great feudal lords at the Palace of Ni-jō, in Kiōto, and, in their

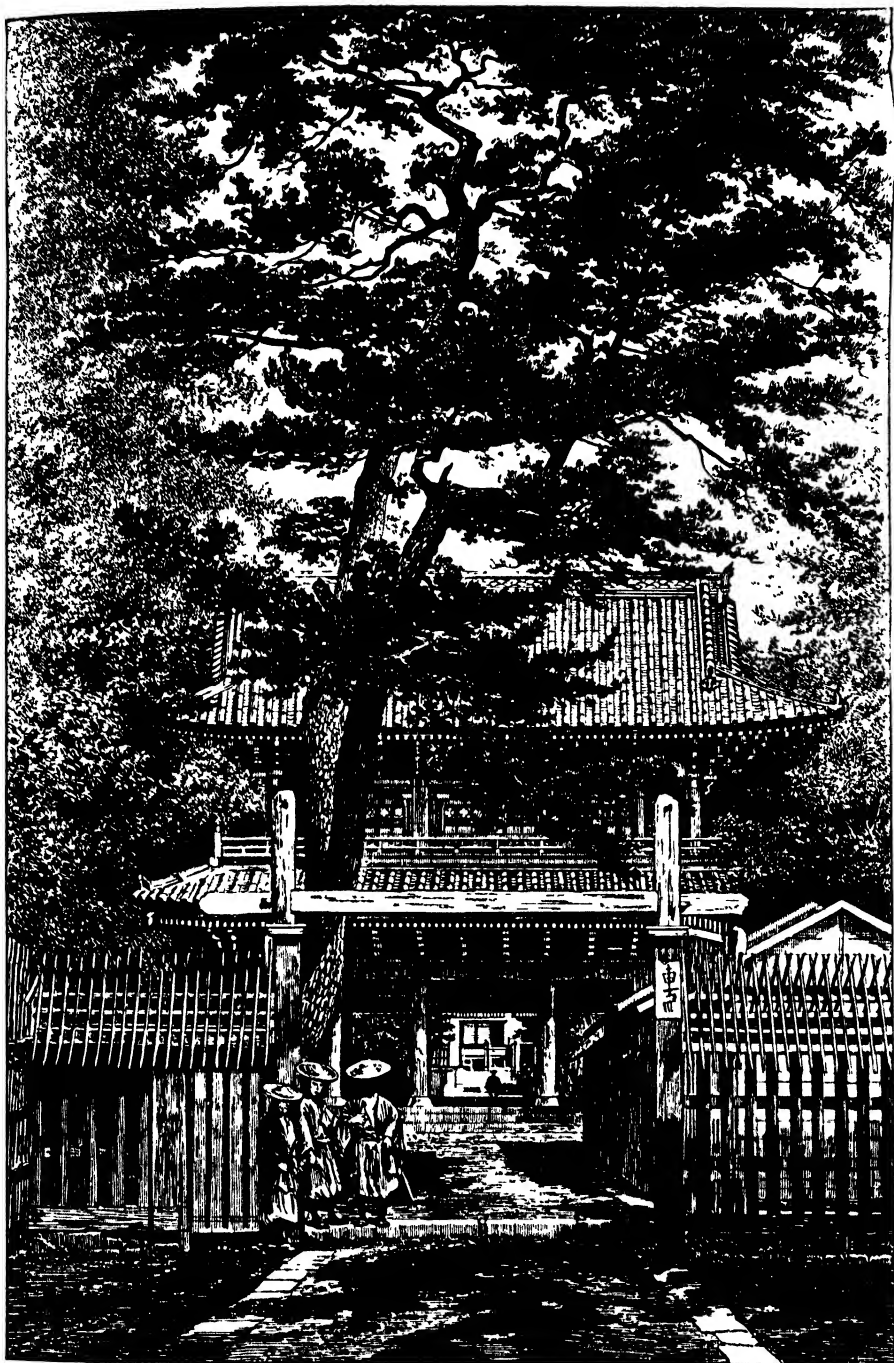
presence, took a solemn oath, by which, promised that a Deliberative Assembly should be constituted, so that all measures for the public good be, in future, decided by public opinion; that old abuses should be removed, and that impartiality and justice should reign in the government of the nation "as they were to be seen in the workings of Nature." The Emperor promised, further, that intellect and knowledge should be sought for throughout the world, in order to assist in establishing the foundations of the empire.

Thus was the seed of constitutional government sown in Japan, establishing once for all the principle of government by the will of the majority. The plant has grown apace; it is now a healthy tree, doing quite as well, all things considered, as similar ones planted in countries in which they were as exotic as in Japan. Some of the fruit borne by its branches has been sour enough, but it should be remembered that even the Mother of Parliaments has not always given her numerous offspring throughout the world

**Growth of
Constitutional
Government**

an example of supreme dignity. That there is a certain amount of corruption in Japanese parliamentary politics is undeniable; but its proportions are far smaller than they were a few years ago. Scenes in the House still occur occasionally, but they have, fortunately, hardly ever sunk to the level of absolute savagery that has so often disgraced the sittings of the Reichsrath in Vienna and of the Lower House of the Hungarian Diet at Budapest. In one respect, the Parliament of Japan has been a brilliant model for the legislative assemblies of the world: at the outset of both the great wars in which New Japan has engaged, the Leader of the Opposition, speaking on behalf of his adherents, solemnly announced that thenceforward, until Japan's victorious sword returned to its sheath, there would be no more parties in the council of the nation; in the presence of a national crisis all Japan would be as one man.

In 1868, however, Japan's constitutional government was in its earliest embryonic stage; divided counsels, intrigues, plots and counterplots still confused the nation and obscured the great issues at stake. The ex-Shōgun Kei-ki had retired to the monastery of Kwanyei-ji, at Uyeno, in



THE SEAT OF EARLY BRITISH INFLUENCE IN JAPAN

It was here that one of the earliest unpleasant manifestations of the anti-foreign feeling in Japan was experienced. In June, 1862, a party of hot-headed patriots made a desperate night attack on the Legation, killing two of the guard. The attack induced the *chargé d'affaires*, Col. Neale, to move the British Legation temporarily to Yokohama.

Yedo, and showed signs of disinclination to play any further part in politics. The Imperial troops were advancing on Yedo, the forts in the bay there being handed over to them without a blow on April 4th, 1868. On the 25th of the same month the Imperial ultimatum was presented to Kei-ki, summoning him

**The Shogun
Steps Down
from Power**

to hand over the castle of Yedo, his warships and armaments, and to retire into seclusion in the province of Mito.

Kei-ki accepted these terms and retired to Mito. The other conditions of the ultimatum were speedily complied with, except that relating to the transfer of the Shōgunate's fleet, which was to have taken place on May 3rd, the day of Kei-ki's departure from Yedo, but was postponed owing to a violent storm. The next morning it was found that the squadron had put to sea. It subsequently returned and several months were spent in negotiations as to its surrender, the Imperial Government being obliged to temporise, as it had no naval force wherewith to compel submission. In the night of October 4th, 1868, the fleet, consisting of eight steam vessels, under the command of Captain Enomoto Kamajirō, whose naval education had been received in Holland, from 1862 to 1867, sailed from Yedo Bay for Yezo, where, at Hakodaté, its commander and the three or four thousand adherents of the Tokugawa who sailed with him, attempted to set up a republic.

It seems more than likely that the idea of such a very un-Japanese experiment did not germinate spontaneously in the hardy sailor's mind, but was, in some way, connected with the presence on his staff of Captain Brunet and another member of the French military mission, as well as of two midshipmen from a French warship, all of these having joined the expedition secretly, apparently without the knowledge of the French Minister. The strange kind of

**The Story
of a Strange
Republic**

"Republic," which was anything but democratic, for only Samurai had votes, was short-lived. As soon as the Imperial Government could improvise a squadron of its own, it began operations against Enomoto troops also attacking him by land. Short but sharp fighting took place by sea and land, in May and June, 1869, resulting in the total discomfiture of the "rebels," as they had been declared

by a decree of October 10th of the previous year. Their leaders surrendered, their forces were disarmed, and the adventurous Frenchmen went on board a warship of their own country and placed themselves in the hands of her captain. They were conveyed as prisoners to Saigon, together with one of the runaway French midshipmen who had been captured by the Japanese Imperial forces at the stranding of the rebel ship in which he was serving, and who had been given up to the French Legation.

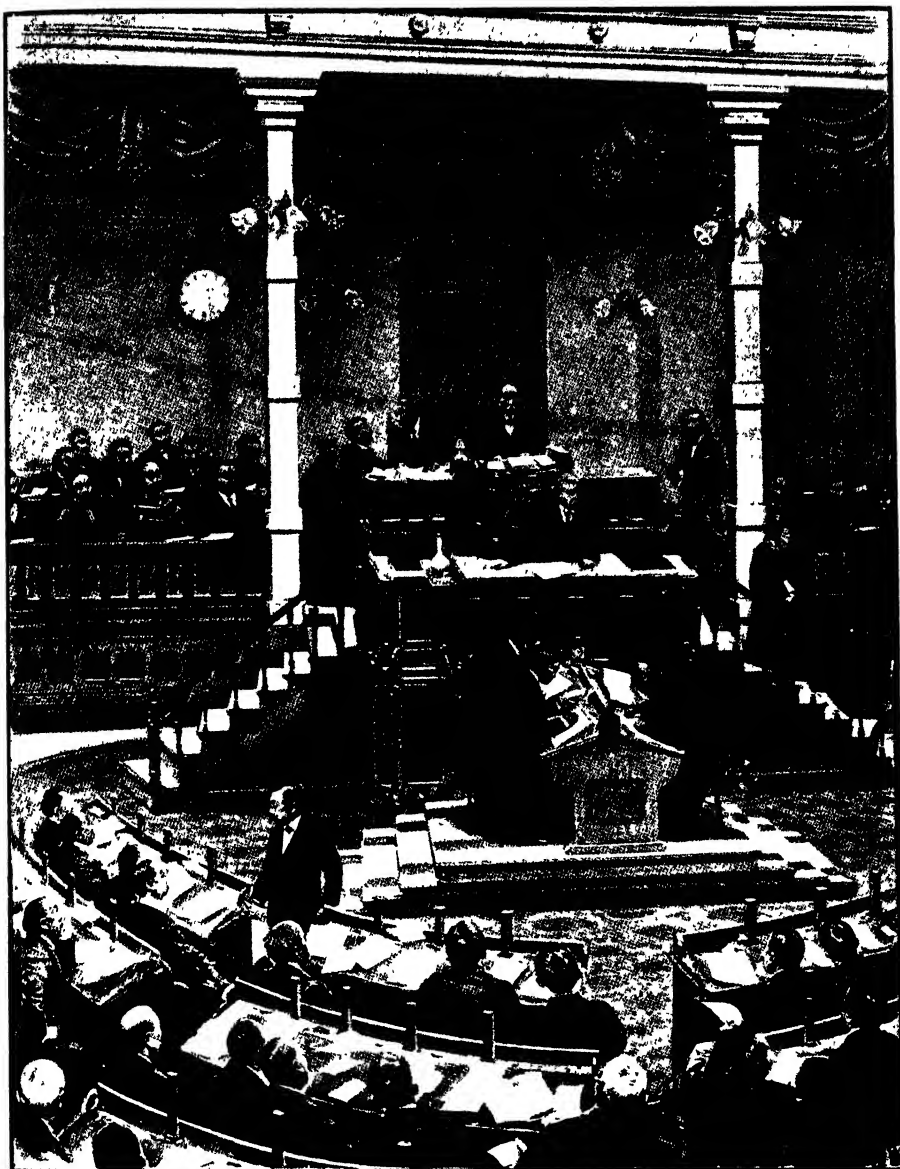
Thus ended, in a miserable manner, the hare-brained adventure of Enomoto and his followers. A remarkable sign of the times, auguring well for the wisdom with which the new Government was imbued, may be found in the clemency extended to the rebel leaders. In Old Japan their lives would certainly have been forfeited to the victors. After serving a term of imprisonment, they were under the new régime, pardoned by the Emperor. Many of them lived to serve him faithfully in high official posts. Enomoto himself became a Viscount, a

**A Rebel
who became
a Statesman**

Vice-Admiral, and a highly-respected statesman, who rendered good service in several Cabinets, holding in turn all the portfolios except those of War, Finance, and Justice.

Meanwhile, other adherents of the Tokugawa besides the navy of the late Shōgunate offered armed resistance to the new order of things. The powerful Aizu clan had retired into their mountain fastnesses, after presenting to the Government a petition indicating their intense dissatisfaction with the state of affairs. They were joined by large numbers of malcontents, and prepared for war. About twenty-five clans ultimately joined this northern coalition of rebels, their headquarters being established in the castle of Waka-matsu, which was besieged by the Imperial forces during the month of October, 1868.

After severe fighting, the besieged making a heroic defence, the castle capitulated, on November 6th, the Imperial Army owing their victory chiefly to the superiority of their armament, which was of the most modern kind. In Yedo, the Tokugawa retainers, naturally dissatisfied at the disestablishment of their clan from the position of power it had enjoyed for 265 years, had formed themselves



JAPAN UNDER A CONSTITUTION : PARLIAMENT IN SESSION

Interior of Japanese Parliament, showing Minister speaking at the tribune from which members address the House.

into armed bands, under the name of Shōgitai, meaning "the corps that makes duty clear." They seized the person of the Imperial Prince, who, under the title of Rinnōji-no Miya, was abbot of the great Buddhist temple at Ueno, a post always held by a son of a Mikado—an artful piece of policy on the part of the Shōgunate,

which thus always had a candidate ready to its hand in the event of a break in the direct succession to the Imperial throne.

The Shōgitai proposed to set up their more or less willing captive as a rival emperor, and proceeded to establish themselves in the groves round the temple, then known as Tōyeizan, and now forming

HARMSWORTH HISTORY OF THE WORLD

part of the beautiful Ueno Park. They attracted a host of dissatisfied adventurers and unemployed Samurai, who swaggered about on high clogs, with long swords stuck in their girdles, scowling at the Kingiré, as the Imperial troops were

Loyal Clans
Disperse
Lawless Bands

called from the "scraps of brocade" sewn to their clothes as a distinguishing mark. Conflicts between the two parties were frequent, especially when the Tokugawa adherents could fall upon an isolated Imperialist in some remote street.

The proceedings of these lawless bands of swashbucklers became at last so outrageous that a decree was issued proclaiming them outlaws and, as they refused to disperse, the forces of the loyal clans, those of Satsuma at their head, attacked them on July 4th, 1868, and utterly defeated them, chiefly owing to the execution done by two Armstrong field-guns served by the men of Hizen. In the course

of the fight, the Hondo, or great hall of the monastery, was destroyed by fire. The Imperialists were now in full possession of Yedo, the municipal government of which they now took into their own hands.

The spirit of the Tokugawa clan had been broken, and their importance was further diminished by a great reduction in the extent of their territorial possessions, fixed by an Imperial decree. In the same year (1868), the birthday of the Emperor Mutsu-hito, November 3rd,

Japan
in the year
2574

was constituted a national holiday, and the important step was taken of decreeing that thenceforward there should be only one *nengo*, or chronological epoch, for each reign, not, as hitherto, liable to be altered, at the Emperor's will, on the occurrence of any notable event. The epoch beginning with the late Emperor's reign was ordered to be known as "Enlightened Rule" (*Meiji*), surely a



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THE EMPEROR'S THRONE IN THE JAPANESE HOUSE OF PEERS, AT TÔKIO



THE FIRST JAPANESE HOUSES OF PARLIAMENT, IN TŌKIO
The first home of constitutional government in Japan, since replaced by a new palatial structure

well-justified choice of name. The present year of grace (1914) is the forty-seventh year of Meiji, or the year 2574, of the existence of the Japanese Empire as reckoned from the beginning of the reign of its alleged founder, Jim-mu, in 660 B.C., a

Changing the Name of the Capital

mode of computing time introduced in 1872. A momentous decision was now taken by the makers of New Japan. It was resolved that the Emperor should reside, at least for a time, at Yedo, the city founded by the "usurpers," as the Shōgun were now commonly called by the triumphant Imperialists, and his Majesty, travelling by land, in a closed palanquin, arrived in the Tokugawa capital on November 26th, 1868. He found it no longer Yedo, but Tōkio, the "Eastern Capital," his Government having changed the city's name as a sign, easily understood by all and sundry, that the old order of things that centred in Yedo had passed away never to return, while a new era was dawning for the empire of which Tōkio was to be the capital.

This action of the Government, and its effect on the popular mind, may best be understood if we imagine the first Republican Government of France changing the name of Paris, to celebrate the great revolution of 1789-1793, as the present Municipal Council of the French capital delights in changing the names of streets to commemorate various celebrities it holds in high honour; or if we

can conceive, in our wildest dreams, the British Cabinet of 1832 changing the name of London to mark the passing of the great Reform Bill. The making of Tōkio into the sole seat of the Imperial Government took place only after a transitory stage, when there were virtually two capitals—Tōkio, the Eastern one; and Kiōto, which was renamed Saikio, or "Western Capital."

With the extinguishing of the pinchbeck "republic" in Yezo, in October, 1869, all armed resistance to the new order of things seemed to have ceased. The ex-Shōgun Kei-ki was living quietly in retirement—a state in which he long continued to remain—obtaining, in later years, permission to reside in Tōkio, where he was simply an amiable old nobleman of no political importance. The new Government continued to show its wisdom by the clemency with which the leaders of the rebellions were treated. The Imperial Prince-Abbot, Rinnōji-no Miya, was pardoned, and, under the title of Kita-Shirakawa-no Miya, proceeded to Germany, where he resided for many years, ultimately returning to hold high

"An Amiable Old Nobleman of Tokio"

command in the Imperial Army, in whose service he died from illness contracted during the occupation of Formosa at the close of the war with China, 1895. In January, 1869, the Emperor for the first time went on board one of his warships. He returned shortly afterwards, by land, to Kiōto, where he was married, &c.

February 9th, to the Princess Haruko, "Child of Spring," of the house of Ichijō, his senior by about two years.

This noble-hearted lady, as sweet and graceful as her own poetical name, exerted an incalculably great influence for good in the land over which her spouse reigned. Keeping carefully aloof from politics,

Emperor and Empress she was the guiding spirit in every good work, bestowing her high patronage especially on institutions connected with female education, with the care of the sick and wounded, of orphans, and of all who are in distress. Her Imperial Majesty contributed generously from her privy purse to these charities and other good works, taking a personal, active part in their management. Japan has indeed been fortunate in having so long at the head of the nation a sovereign worthy of the veneration, amounting almost to worship, with which he was regarded, and, in his gracious consort, an Empress who may be described as the very embodiment of the noble spirit, the devotion, the quiet dignity, the gentleness and sweetness that are the characteristics of Japanese womanhood.

In March, 1869, the Official Gazette (Kampō) published a memorial to the throne by the feudal lords of the four leading clans—Satsuma, Chōshū, Tosa, and Hizen—offering up lists of their entire possessions and of their retainers, and placing the whole at the disposal of his Imperial Majesty. In this remarkable document, the drafting of which has been attributed to a Samurai, Kido Junichirō, one of the foremost makers of New Japan, the princely memorialists state: "The place where we live is the Emperor's land, and the food we eat is grown by the Emperor's men," and they proceed, in burning words of devoted loyalty, to beg the Emperor to take possession of all they own, and to assume the direct rule over the empire. Their example was

A Dramatic Act by the Feudal Lords followed by all but 17 of the 276 Daimyō. The offer was accepted, and the greatest revolution of modern times was thus completed with less strain and friction than had accompanied any great change in the world's history. It cannot be said that the restoration of the Imperial power was a bloodless revolution. As already related, the malcontents had made a short but stout resistance in arms, and blood was still to flow before the new state

of things could be firmly established. Nevertheless, the loss of life and destruction of property were astonishingly small when it is considered what immense issues were at stake. Had the French nobility possessed the wisdom of the counsellors who advised the Daimyō, and the good sense shown by the latter in adopting their advice, the great Revolution at the end of the eighteenth century would have been a peaceful one, and France would have been spared "the red fool-fury of the Seme."

The feudal lords were not immediately dispossessed of all their power, although their revenues were greatly diminished and their warships and armed retainers were taken over to form the nucleus of the Imperial Navy and Army respectively. With that prudence that has always been characteristic of the policy of the rulers of New Japan, they caused the Daimyō to be appointed governors (Chikanji) to administer their old clans (Han) on behalf of the Emperor. This period of transition lasted till 1871, when the Han were converted into Ken, or prefectures, governed by prefects appointed by the Imperial

The Last Throes of Feudalism Government, and the old feudal lords became simply members of the aristocracy, as they are to-day, with no administrative functions and no political power beyond their votes in the House of Peers. If of a rank lower than that of a marquis, they must be elected by their peers for a term of seven years, to the delegation representing their particular rank in the House.

Before feudalism could be looked upon as completely abolished the division of the people into strictly separated classes, or castes, had to be effaced; the various elements that had for centuries been kept apart, with the very object of preventing combination between them, had now to be welded into a nation of men equal before the law, possessing equal rights and duties, and permeated by a feeling of brotherhood within the borders of the empire—in short, a nation had to be established on the only principles that can ensure national strength. Two short years saw the greater part of this stupendous work accomplished.

By the end of 1871 feudalism had been entirely abolished, leaving behind it only a very natural sentimental attachment on the part of those who had been retainers towards the great families to which they had owed allegiance as their forefathers had done for so many centuries. By the noblest



PROCESSION OF FEUDAL LORDS OF OLD JAPAN, WHO OFFERED THEIR ENTIRE POSSESSIONS TO THE MIKADO
 One of the most dramatic events of modern times was the submission of the feudal lords of old Japan at the restoration of the Mikado to power. The lords of the four leading clans—Satsuma, Chōshū, Tosa, and Hizen—offered to give up their entire possessions, their retainers, and their retainers, to the service of the Emperor, and all but seven per cent of 276 Dai-lyōg followed their example. "The place where we live," said the feudal lords in words of burning loyalty, "is the Emperor's land, and the food we eat is grown by the Emperor's men."

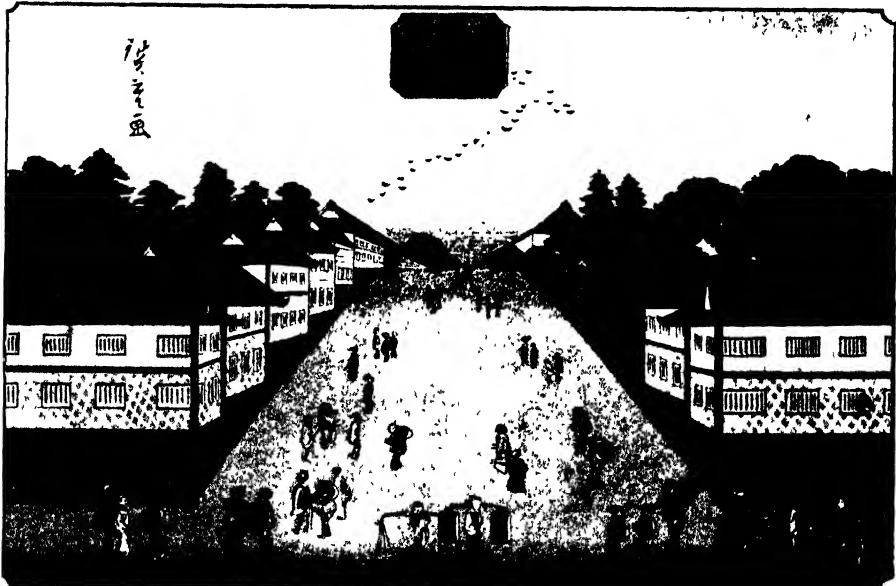
HARMSWORTH HISTORY OF THE WORLD

that ever moved an imperial pen two classes of human beings who had hitherto enjoyed no legal rights, the *Eta*, a despised class who had for centuries been occupied in trades considered degrading, such as the slaughtering of animals, the preparation of leather, the digging of criminals' graves, and the *Himin*, or "Non-humans," a still lower class of outcasts, were admitted to citizenship. This grand act of emancipation raised nearly a million of human beings (287,111 *Eta*, and 695,689 *Himin*) from a position little different from that of cattle to a state of manhood. The nation was now divided into three great social orders, the *Kwazoku*, or nobility, the *Shizoku*, or gentry, the old Samurai class, and the *Hemin*, embracing all the rest of the people. This division exists to-day, but it must be noted that there is, in practice, absolutely no dividing wall between one and the other of these classes. A capable member of the *Hemin* may rise, by his own exertions, to the highest post in the State, and intermarriage between one class and another, although still infrequent, is perfectly feasible. Socially, there is far less demarcation between the classes than in the monarchical countries of Europe,

or than between the millionaires of the United States of North America and their less wealthy fellow-citizens.

Along with so much that is good, Japan has imported from the Occident more than one thing that would better have been left outside its borders; there is, however, one foul thing that degrades Occidental, and especially British, humanity that has not obtained any hold in Japan: the Japanese has not become a snob. It is, indeed, one of the greatest marvels in a land of wonders that the intense feeling of veneration for the sovereign, the respect for his Court, the sentimental attachment to the ex-feudal lord, and the awe inspired by official rank are co-existent in Japan with a truly democratic spirit probably unequalled in any country except Switzerland or Norway. The reason is probably to be found in the self-respect, and consequent self-esteem, of every Japanese. High and low, rich and poor, are carefully trained from early childhood, and have been trained for untold generations to treat all and sundry with that courteous consideration that honours the giver as much as the receiver. They have for ages appreciated the truth that rudeness is no sign of manliness, that courtesy of speech and manner are perfectly compatible with self-respect.

Japan's Democratic Spirit



THE HOME OF MEDIÆVALISM, NOW THE HEADQUARTERS OF MODERN GOVERNMENT
Sakurada Avenue in Tokio is here shown as it was when occupied by the Daimyos. Then the most aristocratic thoroughfare in Yedo, it is now the "Downing Street" of Tokio, containing the Foreign Office and War Department



REORGANISING THE NATION

WITH the early 'seventies began the great period of national reorganisation. The most intelligent men in the land scanned the world in search of everything that might, perchance, be usefully introduced into Japan, and the best technical advice was sought from all parts of Europe and America. Hundreds of Occidentals, eminent in their various callings, were engaged, at handsome salaries, to come to Japan and guide the footsteps of the infant Power. Japan will never be able fully to repay the debt she owes to these men. No pillar of stone, no brazen tablet, has been erected to their memory by the Japanese. They need none. The noblest monument in the world is that which the Occidental instructors and advisers have erected for themselves—the New Japan that would not for generations to come have reached its greatness had it not been for their devoted labours.

With rare insight the rulers of Japan knew where to look for the best help; they placed their infant navy under the charge of British instructors; their army was organised and trained according to the advice of Germans of the school of Moltke, after the war of 1870-71 had shown their superiority over the French officers, at whose feet the Japanese had hitherto sat. The system of national education—it would perhaps be better to say national instruction—was modelled chiefly by Americans, while the codification of the laws and the reform of jurisprudence was the work of Frenchmen and of Germans. In medicine and surgery, too, the Japanese sought instruction from German men of science. They learnt their engineering, their chemistry and their electro-technical science at first from Britons and Americans, but latterly, to a great extent, from Germans.

In many cases the Japanese have improved upon the instruction imparted to them; in no case have they, so to say, swallowed an Occidental idea whole. It is a very prevalent, but entirely erroneous, idea that the Japanese have merely copied

from the Occident. They have not adopted so much as *adapted*, showing, in most cases, sound judgment in their selection and great skill in modifying Occidental importations to suit Japanese conditions.

Besides placing the intelligent youth of the country—destined to carry on the work of governing the nation, of leading its forces, of building its means of communication, of increasing its wealth—under the tuition of the best obtainable foreign knowledge and skill, large numbers of young men were sent to study abroad. The selection of these students, sent out sometimes by the Imperial Government, sometimes by their ex-leudal lords, was in the early days somewhat of a haphazard nature. The results obtained were therefore scarcely commensurate with the great expense entailed, and the Government found itself obliged, in the early 'seventies, to recall the majority of the students who were maintained abroad from the public purse.

With the establishment of excellent facilities for secondary and higher education in Japan, and the engagement of the best procurable foreign professors and lecturers, it became possible for students to complete their studies in the country at a very moderate cost to the Government, and scarcely any expense to themselves. The disturbing influences of residence in foreign countries, away from disciplinary control, were thus obviated. Residence abroad, for the purpose of pursuing the higher branches of their studies, was thenceforward reserved as a prize, to be obtained only as the reward of extraordinary ability and application. The students who were sent abroad under these revised conditions were consequently the pick of the youth of the country. They achieved excellent results at the principal universities and technical schools of Europe and America. Their industry, their intelligence, and their excellent conduct won golden opinions for them

**Youthful
Japan in
the West**

**Guiding
Japan's First
Footsteps**

**Establishment
of Educational
Facilities**

and for their nation. With very few exceptions, they seemed to feel that Japan's reputation depended on their conduct, and they behaved accordingly. At first the students, and the numerous officials sent abroad to investigate matters connected with their particular departments, were much "housed" by society in Europe and America.

The Great Watchwords in Japan

No public function, no evening party, was complete without the presence of one of "those delightful, interesting Japanese." But society soon tired of its new toy, and the Japanese abroad found, after a while, that their social life was restricted within rather narrow limits. In England they found themselves welcomed chiefly in intellectual circles of rather advanced opinions. The Philosophical Radicals, a class now practically extinct—took them under their wing and exerted a considerable influence on the minds of the students. Those were the days when the Japanese worshipped at the shrine of Herbert Spencer, and derived their economic principles from the works of John Stuart Mill. Had the rulers of Japan—for such those students eventually became—continued to be guided by the principles imbibed abroad in the 'seventies, the course of history might have been different indeed. The great watchwords that lingered on in Europe and America at that time—Free Trade, Universal Peace, The Rights of Man, the Brotherhood of Nations, and other high-sounding terms, as comforting to the minds of the period as "that blessed word Mesopotamia," were imported into Japan by returning students, whose influence was so great that the nation seemed likely to adopt their views, however advanced and subversive.

Impelled by such ideas, Japan might have been a sort of "punch-butt" for the firing of experimental shots by various Utopian doctrinaires: it would not have

What Japan Might Have Been

become, in our time, the grimly efficient power that now makes its stern influence felt even beyond the Far East. An idealistic Japan, animated by advanced liberal theories, might have suited the Occident far better; the West has only itself to blame if the Far East has entered upon a different, more practical, course. It was Germany's triumph over France that decided Japan's career at the parting of the ways. Bismarck's policy of "Blood

and Iron" established, by its emphatic success, the principle that "Might is Right"; and the Far East, always ready to admire strength and power, was not slow in learning the lesson.

From that time dates the powerful German influence that swayed Japan until 1895, reaching its culminating point in the years 1886-7. The Constitution of Japan, which was originally intended to be constructed in accordance with the British pattern, was ultimately inspired by the Constitution of the Kingdom of Prussia, with its restricted popular liberties. There is some reason in the explanation of this fact offered by a Japanese statesman. "We went to London to study the British Constitution, with the intention of taking it as our model, but we could not find it anywhere, so we had to go to Berlin, where they showed us, with great readiness, something that we could easily understand, for it was clear, logical and set forth plainly in black and white." So Japan participated in the wave of reaction that swept over Europe in the last thirty years of the nineteenth century. Protection

Japan's Search for the British Constitution

Militarism, Nationalism, Imperialism, Colonial Expansion, replaced the old watch-words Free Trade, Universal Peace, and the Brotherhood of Nations, which were relegated to the lumber-room, where cobwebs were already accumulating over the Rights of Man.

Whatever one's opinions may be, one must admit that Japan took a wise course in devoting her energies primarily to making herself immensely strong by sea and land, thus acquiring that sense of absolute security indispensable to national development. It is quite certain that no amount of progress in education, in arts, science, commerce, and industries, no increase, however wonderful, in the institutions for promoting the welfare of the population, would have carried for Japan the position among nations that she has made for herself by the use of her keen-edged sword. "Pity 'tis, 'tis true," but we need only carry our thoughts back to the Occidental opinion of Japan before her victory over China in 1895 to realise that it was her military prowess that opened the eyes of the purblind West to the fact that a new Great Power was arising in the Far East. When the makers of New Japan set about constituting the armed

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forces that were to make the reorganised empire safe and, later, to "carry its glory beyond the seas"—to use a Japanese phrase—they might easily have adopted the system of voluntary service that still obtains in the British Empire and in the United States of America, with this difference, that the question of pay would have been a minor consideration.

They had ready to their hands, in 1868, about half a million males of the military class—Samurai—hereditary warriors, the kind of material any Occidental Minister

vigour, skill with strength, but they also prepared for the nation a magnificent training-school where all the best elements of the population could be further improved by being taught the great lessons of devotion to the public weal, of self-sacrifice, of discipline, of order and cleanliness—the last a "gilding of fine gold" in the case of such a cleanly people.

So the law of universal naval or military service was instituted, in 1873, placing every able-bodied Japanese male at the disposal of his country from the age of seventeen to that of forty. In practice, only the physically and mentally fittest are selected, joining the colours at twenty years of age, for an active service of three years if in the Army, four in the Navy—the active service of the infantry of the line is about to be reduced to two years. This is followed by service in the Reserve, for four years in the Army, or seven years in the Navy, with periodical recalls to the colours for training and manœuvres. On leaving the Reserve, a Japanese is still liable during ten years to be called upon for what is called "Depôt Service" at home or abroad, in case of extreme urgency. Not only are these military obligations cheerfully borne by all classes—a premium is offered to young men of higher education by allowing them the privilege of a reduction of their active service to one year, during which they must qualify themselves for the duties of officers in the Reserve—but they are eagerly entered upon and considered a personal honour.

The formation of this truly national army aroused misgivings in the minds of many of the Samurai, who could not bring themselves to believe that the Hei-min, the common people, who had hitherto been denied the privilege of bearing arms, could ever be made into soldiers. Their opposition to the enrolment of peasants, craftsmen, and traders had an element of personal interest, for military service, ashore or afloat, seemed the only occupation open to the two-sworded men now that feudalism was abolished; had the armed forces been recruited entirely from them, as in the past, their future would not have appeared so gloomy.

It must be borne in mind that these feudal retainers had, under the old system, little need of care for the morrow. They



JAPAN'S "PULL-MAN" CAR

The jinrikisha is one of the most familiar objects of Japanese daily life. So changed are times with the old Samurai that some of them are now drawing these cars in the streets of Tokio.

of War would have given a year's budget to have at his disposal. These born fighters would have flocked to the standards, considering, as they did, that the profession of arms, even in its lowest ranks, was the only one fit for a gentleman to follow. But the makers of the new empire were wise men; they decided that the pick of Japan's manhood, irrespective of class or wealth, should man Japan's warships and fill the ranks of her Army. By so doing, they not only ensured that their forces would combine intelligence with physical

and their families were kept by their feudal lords. Some of them obtained their pay—for such it really was—from the rents of lands assigned to their ancestors by their feudal masters, in return for military service; the majority received their salary in rice. Some enjoyed pensions for life, as a reward for special services. With the

The Feudal Lords Step Down

disestablishment of the Han, or feudal clan governments, these pensions, and the whole system of feudal service, were bound to terminate, but the Imperial Government recognised that the Samurai had a vested right that could not be ignored, so they decided in 1873 that any Samurai who desired to commute his hereditary income could do so, receiving the commutation, equivalent to six years' income, half in cash and half in Government Bonds, bearing 8 per cent interest. Life-pensioners could commute for the equivalent of four years' income in the same proportion of cash and bonds. In 1876 this commutation was made compulsory.

It will be of interest to Socialists to note that, soon after this distribution of capital amongst the Samurai, many of them were found to have fallen into great poverty. The energetic and clever ones made excellent use of the means at their disposal. Equipped with the capacity for ruling that was the result of their hereditary high position and privileges, they managed to remain in the upper strata of society, and they virtually rule Japan in our time. The less capable, the spendthrifts, the careless ones, sank from their high estate and became gradually merged in the ranks of the common people. Some of them are drawing jinrikisha in the streets of Tōkyō. A great number naturally entered the armed forces, but as they could not all be officers, many of them had to be content with warrant rank or non-commissioned ratings. The admirable police force is recruited entirely from Samurai, or, as they are

The Fate of the Samurai

called, since 1878, Shi-zoku. The misgivings of the knightly class as to the efficiency of the new Army, the majority of whose men were not Samurai, were soon to be dispelled by its prowess in war, although its early victories were gained over its fellow-countrymen, except in one case, and in that over Formosan savages.

The new military law had only been in operation one year when, in 1874, the troops had to be employed in quelling an

insurrection in the province of Saga, where a number of the discontented attempted to oppose by force the great changes that were being introduced. In the same year, New Japan sent its first warlike expedition across the seas; the savage aborigines of Formosa were chastised for the massacre of some shipwrecked Japanese fishermen, China, at that time the owner of the island, being totally unable to control its unruly subjects in those parts. The expedition, the expense whereof was ultimately refunded by China, provided but an unsatisfactory test of the efficiency of the new army, the rugged, mountainous nature of the country presented great obstacles to the movement of troops, but the fighting was insignificant. Three years later in 1877 the new Imperial forces were to come, with brilliant success, through a very severe ordeal. The ultra-conservative party in the powerful Satsuma clan, under the leadership of the famous General Saigō Takamori, the idol of the Samurai, the very incarnation of the Japanese knightly spirit had determined to possess themselves of the Emperor's

A Final Outburst of Feudalism

person, quite in the grand manner of Old Japan and to save him, so they said "from the evil counsellors who were running the country with their absurd new-fangled notions." The truth is that the High Toryism of these men of Satsuma was not unmingled with personal interests. They considered that the Imperialists of other clans—and especially those of Chōshū and of Tosa—had secured an undue share of the loaves and fishes. Saigō, who had retired to Kagoshima in the sulks, had organised a vast system of military schools, at which 20,000 young Samurai were being trained for war and imbued with deadly hatred of the Government.

After several ineffectual attempts on the part of emissaries of the Government to come to an amicable understanding with Saigō, he began a march, at the head of 12,000 men, up the west coast of Kyūshū, with the intention of reaching Tōkyō. The great obstacle in his way was the ancient castle of Kumamoto, built by the famous General Katō Kiyomasa, after his Korean expedition at the end of the sixteenth century. This was garrisoned by a force of between two and three thousand Imperial troops under General Tani. Saigō made a furious onslaught on

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the fortress, which was most gallantly defended, and delayed his advance for several weeks. This gave the Government time to organise a large force, under the Imperial Prince Arisugawa. The preparation of the expedition was entrusted, strangely enough, to General Saigō Tsugumichi, a younger brother of the great rebel. By keeping him at headquarters at Tōkiō, busy with matters of equipment and organisation, he was given the opportunity of displaying his loyalty to the Emperor, without actually taking the field against his brother. The Imperial forces relieved Kumamoto in the nick of time, for the garrison was reduced to



GENERAL VISCOUNT KODAMA

who took a leading part, under General Tani, in the defence of Kumamoto Castle against the Satsuma rebels in 1877. He became Vice-chief of the Japanese Army.

great straits. There was desperate fighting, the besiegers were driven off and retreated towards the east coast and after a succession of desperate actions, in which they were outnumbered and outmanœuvred, they made a last stand at Nobeoka, in the north-eastern corner of Hiuga.

Recognising the hopeless nature of their position, Saigō, with about two hundred of his adherents, broke through the Imperial lines and escaped to Kagoshima. The bulk of his army surrendered on August 19th, 1877; they had begun their northward march in the middle of February of the same year. Saigō and

his devoted little band entrenched themselves on the hill Shiro-yama, above Kagoshima, where they were surrounded and subjected to bombardment day and night. The great rebel, wounded in the thigh, and seeing that all hope was gone, retired into a cave, and committed hara-kiri, after having requested one of his trusted lieutenants to behead him, which his friend promptly did, as the last service he could render to his revered leader. When the Imperial troops discovered the remains of the little band of heroes—the few who had not been killed, some of them mere boys, had committed hara-kiri—they gave them decent burial. Admiral Kawamura himself reverently washed the head of his dead friend and fellow-clansman Saigō, whose memory is venerated to this day as that of a brave knight and noble gentleman who paid for his misguided zeal with his life. A monument has been erected in Tōkiō to his memory, to which even the Imperial Court paid homage, his honours having been posthumously restored in 1890.

The Satsuma rebellion of 1877 was the last struggle of moribund feudalism. It taught two great lessons: the powerlessness of the ancient weapons even though wielded by the bravest of the brave, when opposed to modern armaments and Occidental tactics, drill, and organisation, and the splendid fighting capacity of the common people when led by samurai. It could no longer be maintained by the Conservatives that the Hei-min troops could never prevail against the hereditary warriors. The newly-introduced universal military service was thus fully justified by its works, and there could be no more question of restricting the army to the old warrior class. The Satsuma clan soon settled down to peaceful pursuits, but it continues to play a leading part in the affairs of the nation, supplying more officers to the Navy and the Army than any other of the old clans, thus forming the backbone of the strong Military Party.

In the early 'seventies, whilst the foundations of the Imperial forces were being laid, Japan was, towards the outer world, much in the same condition as a shellfish deprived of its shell. Fully cognisant of the danger they ran whilst the country was in a state of transition, preparing its new armour, the wise statesmen of Japan exercised remarkable prudence in dealing with such international

questions as might have involved them in war. It was thus they came to an agreement, in 1875, with Russia, by which they exchanged such parts of the island of Saghalin as were considered within their sphere of influence for the long chain of the barren Kurile Islands (in Japanese, Chi-shima, or "Thousand Islands"). They were well

A Bad Bargain with Russia

aware of the bad bargain they were making, but considered it preferable to a breach with Russia at a time when they were not in a position to oppose a great Power with any chance of success. Patiently biding their time, as is the wont of Orientals, some of those statesmen have lived to see, thirty years later, the southern part of Saghalin restored to Japan, whilst the Kuriles remain in her possession.

They behaved with similar prudence when, in January, 1876, they found themselves compelled to despatch a small expedition, under General Kuroda, to Korea, to demand satisfaction from the "Hermit Kingdom" for an unprovoked attack upon a Japanese ship calling for coal and provisions at a Korean port. The High Tories, especially those of Satsuma, clamoured for immediate chastisement of the Koreans, who had already incurred their wrath by neglecting to send a congratulatory mission, as ancient usage demanded, on the accession of the Emperor in 1867. The rulers of Japan wisely preferred to settle the matter by diplomacy, and concluded a treaty with Korea, safeguarding the important Japanese interests in that country. In 1879, the Riu-kiu, or Loo-choo, Islands, the suzerainty over which had long been claimed both by China and by Japan, were incorporated in the latter empire, as the Prefecture of Okinawa, after diplomatic negotiations conducted with great skill. The period from the abolition of feudalism in 1871 to 1887 was one of tremendous activity and rest-

A Wave of Foreign Influence

less effort in the direction of reform. A great wave of foreign influence swept over the land, culminating in 1873 and in the years between 1885 and 1887, when the movement for "Europeanisation" became a perfect rage, affecting not only administrative methods and national institutions but social life. Many of the foreign features introduced into public and private life in that epoch took firm root, being

recognised as great improvements on the old order of things; but every one of them suffered a "sea-change" in crossing the ocean, being adapted, generally with great skill, to national requirements, and coated, so to say, with a layer of fine Japanese lacquer. Other importations, hailed at first with enthusiasm, proved, by the experience of practical use, unsuited to Japanese conditions, and were dropped as hastily as they had been taken up, leaving no trace behind.

In 1871, the defunct feudal system was replaced by a centralised bureaucratic administration. The Daimiyō, being thus deprived of the last remnant of authority that remained to them whilst they had been placed in charge of their former clans, were "compensated" by the receipt of fixed incomes, amounting to one-tenth of their former revenues. This arrangement, apparently unfavourable to the ex-feudal nobility, was in reality much to the advantage of most of them, who were now relieved of the heavy charges they had formerly borne for the expenses of the government of their fiefs and the support of the Samurai families. The large sum that had to be raised by the Government for the commutation already described, of the pensions, or salaries, of the Samurai class, was obtained by means of public loans.

Buying Up the Old Nobility

The first foreign loan was negotiated in London, in 1870, bearing interest at 9 per cent., the proceeds being employed chiefly for the construction of the first railway, between Tōkiō and Yokohama (eighteen miles), opened for traffic in 1872, and of that between Ōsaka and Kōbe. At the end of 1913, the total mileage open to traffic was 5,606. The nationalisation of all the railways was decided upon in 1906 and has been gradually effected. The State began purchasing the private lines, starting with seventeen companies, whose property was to be bought within ten years from March, 1906, and paid for with bonds bearing interest at 5 per cent., the purchase-price being calculated thus: the average rate of profit, over cost of construction, during six half-yearly terms (the first half of 1902, first and second halves of 1903 and 1904, and the first half of 1905), is multiplied by twenty; the figure thus obtained is then added to the cost of construction up to the date



THE LAST REBELS DEFEATED OFFICERS OF THE GREAT SATSUMA REBELLION OF 18

The rebellion of the *Chōshū* Samurai of the Satsuma Clan, under the leadership of General Saigō Takamori, in 1877, last struggle of the dying feudalism against the spirit of progress

of purchase and to the cost price of rolling stock and stores in hand at that time. At the beginning of the fiscal year 1913—that is, in April of that year—the National Debt of Japan amounted to £250,000,000 of which total £142,768,290 was owing to foreign creditors. The war with Russia increased the National Debt of Japan from £53,545,900 by £153,028,300 to over £200,000,000.

These figures, those for railway mileage, and those for the national indebtedness, bear eloquent testimony to the enormous increase in facilities for internal communications and in the extension of the national credit. In every direction the same astonishing development may be traced since the Great Change in 1868. The system of lighting the coasts of Japan, now a pattern for the maritime nations, dates its inception from 1870, the year which also saw the birth of the

network of telegraph lines that now covers the whole empire. In 1871, the ancient method of conveying letters by post-runners, a wonderfully speedy one considering its primitive nature, was supplanted by the beginnings of a Postal Administration that has reached a high degree of efficiency, handling, at the end of the fiscal year 1912, at 7166 post and telegraph offices, 1,677,000,000 articles of ordinary mail matter. The total length of telegraph lines amounted to 295,000 miles in 1913. The Imperial Mint at Osaka was established, with British technical assistance, in 1871.

The first railway was opened, as already mentioned, in 1872, the year that also saw the birth of the newspaper press, with the appearance of the first number of the *Nisshin Shinjishi*, a periodical started by an Englishman named Black. There had been attempts at the publication

of newspapers, of a sort, in 1871, and as far back as 1864-5; but Mr. Black's venture was the first serious step taken to provide the nation permanently with something better than the news-sheets hawked about the streets by news-vendors called *yomi-ura*, who bawled out their wares, usually lurid accounts of some horrible murder, a fire or an earthquake, very much in the style of the London news-boy's "Orful slaughter!" of bygone days. These roughly-printed broadsheets were issued spas-mo-dically, whenever some important event, or some crime sure to excite the popular imagination, seemed likely to render their sale profitable.

The publication of Mr. Black's little journal was followed by the establishment of purely Japanese journalistic undertakings—the *Nichi Nichi Shinbun* (Daily News) in 1872, which still flourishes under the same title. The number of periodicals has continued to increase steadily, especially since the amendment of the Press Laws, in 1890, substituting the regular process of law for the arbitrary jurisdiction of the censorship. Every periodical must have a responsible editor or publisher, and any daily paper or other periodical dealing with current politics must deposit with the authorities a sum, ranging from £100 downwards, as security for good behaviour, to cover eventual fines. The price of one of the Tōkiō dailies is as high as two farthings and a half (2½ sen); all the others cost one farthing (one sen). They are all issued in the morning, except the *Japan Times*, the only Tōkiō newspaper written, edited, and published in English by Japanese, which appears in the evening. The charge for advertisements in the Japanese Press is from 9d. to 1s. 3d. per line of about twenty words. In 1903 there were 1,499 newspapers and other periodicals published in Japan, whereof seven were English newspapers written, edited, and owned by foreigners, British or American, and published in the foreign settlements at the late Treaty Ports, the most important and oldest established being the *Japan Mail*, which circulates throughout the country, and is widely read by Europeans interested in Japanese affairs. This excellent periodical was established in 1865. Of the nearly fifteen hundred vernacular periodicals, some are of high standing and

deserving of all praise. Many of the others, unfortunately, take the "Yellow Press" of America and England as their model, and are correspondingly mischievous and degrading.

Nearly every Japanese adult, and practically all the young people of both sexes, are able to read, and make great use of this ability. Even the sturdy men who do the work of horses, drawing the *pinkisha*, the cabs of Japan, seem to occupy the greater portion of their unemployed hours in the daytime in reading newspapers or cheap, popular books. The craftsmen and peasants are kept well informed of current events, and take an intelligent interest in the affairs of the nation, the farmers especially often displaying sound common-sense when they discuss, as they often do when the day's work is over, the topics of the day. The greatest need in connection with the Press in Japan is undoubtedly a more drastic law of libel, to check the slanderous scandal that at present disfigures the "Personal" columns of all but the very best journals, pandering to the national love of ill-natured gossip about those in high official positions or otherwise prominently before the public.

A Special Embassy to Europe

The year 1872 was also memorable for the establishment of the first Protestant church, and for the foundation of the Imperial University of Tōkiō. In the same year a special embassy, with the former Court Noble, Iwakura, a former Prime Minister and Minister for Foreign Affairs, at its head, was sent out, first to the United States, thence to England and the Continent of Europe, nominally "to communicate to the Governments of the Treaty Powers details of the internal history of Japan during the years preceding the revolution of 1868, and the restoration of the Imperial power, to explain fully the actual state of affairs and the future policy of the Japanese Government, and to study the institutions of other countries, their laws, commerce and educational methods, as well as their naval and military systems." The real object of this embassy was to endeavour to obtain a revision of the treaties, whereby the "Extra-territoriality Clause," withdrawing foreigners from Japanese jurisdiction and placing them under that of the representatives of their own nations, would be abrogated, thus removing a sharp thorn

Japan's Modern Press



A RED-LETTER DAY IN THE HISTORY OF JAPAN OPENING OF THE FIRST RAILWAY IN 1872
The Mikado, accompanied by the high officers of state and the representatives of the leading Western Powers, is here seen opening the first railway in Japan in the year 1872.

from the Japanese national body. To such a proud, sensitive people, the idea of foreign jurisdiction established on their territory was unbearably galling. The embassy failed to secure the abrogation of the obnoxious clause, and Japan had to wait twenty-seven years, till 1899, for the nations, Britain leading, to treat her, for the first time, on terms of equality by consenting to abandon the privileged position of their subjects and placing them under the jurisdiction of the Japanese courts. The next year, 1873, was memorable for two acts of progress—the adoption of the Gregorian calendar, and, more important, the repeal of the edicts against Christianity that were still in vigour, in spite of repeated unofficial assurances that no Japanese should suffer for his adherence to that faith. One of the first edicts of the Imperial Government, after its establishment in 1868, ran as follows:

Europe Accepts Japan's System of Justice

"The evil sect called Christian is strictly prohibited. Suspected persons should be reported to the proper officials, and reward will be given for detection." The immediate cause of this intolerant order was the discovery, at Urakami, a village in the mountains near Nagasaki, of a small community who had retained, in secret, some faint reminiscences of the Iberian Catholicism openly practised by their forefathers in the sixteenth and seventeenth centuries. It is said that about 4,000 people in the district still carefully cherished the shreds of doctrine and of ritual that had been thus wonderfully preserved, at the risk of torture and death. In June, 1868, the Government ordered that all native Christians who would not recant should be deported to different provinces as dangerous persons, and put in charge of various feudal lords. The foreign diplomatic representatives protested vigorously and successfully; the Government, after striving to excuse its conduct by alleging the intense feeling of the nation against Christianity, ultimately restored these faithful ones to their homes. As already stated, in 1873 Christianity was no longer a misdemeanour, and there began the reign of toleration which culminated in the right, assured to all Japanese subjects by the Constitution of 1889, of freedom of religious belief "within limits not prejudicial to peace and order,

and not antagonistic to their duties as subjects."

This religious tolerance is, indeed, in accordance with the real feeling of the Japanese in such matters. Having, as a rule, no deep religious sentiment, as Occidentals know it, they pass easily from one creed to another, many of them belonging to more than one religious denomination, at all events as far as the outward observances are concerned, and the majority of those educated in the higher schools being practically Agnostics. The fact is that the Japanese of our time have been, and still are, so busy acquiring the Occidental knowledge necessary for the transformation of their country into the great naval, military, commercial, and industrial power of the Far East, that, as they themselves have frequently stated, "they have had no time to devote to religious questions." Nevertheless, whether they be willing to admit it or not, the men of New Japan have been greatly under the influence of Christian ideas, propagated by the numerous missionaries within their borders or imbibed by Japanese students during their residence abroad, especially in the early years of the present era. Although the number of natives professing Christianity is not very great, amounting only to about 150,000 of all denominations out of a population of nearly 53,000,000, they exercise a considerable influence, several of them occupying some of the highest posts.

Influence of Christian Ideas

The rights assured to the Japanese by their Constitution are borrowed from the liberties enjoyed by the citizens of Occidental nations, whose laws are inspired by the spirit of Christianity, if their policy be often sadly at variance therewith. In one respect Christianity has, fortunately, succeeded in effecting a marked change in the Japanese: the spirit of mercy so brilliantly in evidence in the treatment of defeated enemies, and of the sick and wounded in war and the weak and suffering in peace, especially in the humane work of that most admirable Japanese institution, the Red Cross Society of Japan, with its membership of over a million—all this is undoubtedly the outcome of Christian influence prevailing over the old savage ruthlessness of the Japanese character. A generation or two will have to pass before Christianity can totally eradicate

Christianity in the New Japan

ultimately restored these faithful ones to their homes. As already stated, in 1873 Christianity was no longer a misdemeanour, and there began the reign of toleration which culminated in the right, assured to all Japanese subjects by the Constitution of 1889, of freedom of religious belief "within limits not prejudicial to peace and order,

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the cruelty, the deceit, and the spirit of revenge from Japanese natures—it has not yet, after many centuries, succeeded in eliminating them from the bosom of some Occidental nations; but there are good grounds for hoping that the Japanese of a not very distant future will let Christianity accomplish, in that respect, what nearly fourteen centuries of Buddhism have failed to do. Whatever form of Christianity may ultimately claim the adherence of a large proportion of the Japanese people—and they are, at present, bewildered by the

worship and of the cult of the Kami, the spirits of the Powers of Nature and the spirits of deified heroes, from whom the Japanese claim descent—the noble families directly, the others in a more or less vague way. It can hardly be termed a religion, as it has neither dogma, creed, nor commandments. Its principal idea, which forms its sole ethical teaching, is, roughly expressed, that, the nature of mankind being originally good, every man may safely be left to his own devices, provided he always bear in mind the duty of so regulating his conduct as to “make the faces of his ancestors to shine with glory” and never to do aught that would cause them to blush.

The makers of New Japan sought to re-establish this ancient cult in its original purity, cleansing it of the Buddhist overgrowth that had accumulated since the cunning Buddhist priests of the Middle Ages had virtually “annexed” Shintō, providentially discovering that the Kami of the aboriginal faith were “avatars,” or incarnations (in Japanese, *gon-gen*, or temporary manifestations) of the myriad Buddhas who lived in this world and are now in Nirvana. The reformers, who had succeeded in abolishing the “usurpation” that had so long flourished as the Shōgunate, were keen in scenting out usurpations. Surely the mixture of the original national cult with Buddhism, the creed favoured by the Shōgunate, producing the strange composite religion known as Rikyōbu Shintō, or Shin-Butsu Gattai—“amalgamation of Shintō and Buddhism”—was a usurpation not further to be tolerated.

So the reformers proceeded to dis-establish Buddhism with a thoroughness approaching that of Henry VIII. in his suppression of monastic institutions. The gorgeous paraphernalia of Buddhism, inspired by the ornate art of ancient India, was cleared out of the annexed Shintō temples (*Jin-ja*), which were restored to their original austere simplicity, resembling that of a bicycle-shed or a motor garage, and many Buddhist monasteries were shorn of their fat revenues. The imported faith had never succeeded in gaining a footing in Izumo, the “Land



PRINCE IWAKURA, JAPAN'S ENVOY TO EUROPE IN 1872
He headed the Mission to Europe and America in 1872, to obtain treaty revision and to study methods of government and education.

multiplicity of “one and only” direct routes to heaven offered to them—it will not be the Christianity of Rome, nor of Canterbury, nor of Moscow, nor of the Salvation Army—it will surely be a Japanese Christianity, and, perchance nearer than any of the others to the Christianity of Christ.

Meanwhile, the State religion of Japan is the ancient, truly national, faith known as Shintō, meaning “The Way of the Gods,” a mixture of primitive Nature-

of the Gods" (Kami-no Kuni), where the influence of ancient tradition, making that district the scene of so many purely Japanese mythological events, was too strong to be overcome, nor in Satsuma, whose warlike people naturally looked upon meek and mild Buddhism as a creed unfit for warriors, in the rest of Japan the disestablishment of the Indian religion, and the return to pure Shintō, was a serious matter.

That it was so easily accomplished indicates the strength of the national movement, striving to re-establish the supreme influence of the sacred Imperial power.

Like other creeds, Buddhism derived benefit from persecution; a notable revival has taken place in that religion of late years. Strangely enough, in its efforts to regain its lost predominance in Japan, it has taken a lesson from the activity of the Christian missionaries. Every feature that distinguishes missionary enterprise in the Far East has been faithfully copied by the more enlightened sects of Japanese Buddhists, especially by the wealthy and powerful Mon-tō, or Shin-shu, who have been called the Buddhist Protestants (their priests are allowed to marry; in fact, the priesthood is hereditary with them). Buddhist chaplains march with the troops in the field, minister to the sick and wounded, and preach to convicts in the gaols. Buddhist priests and lay-helpers visit the poor, a popular religious literature is widely circulated, Buddhist periodicals flourish, seminaries are attached to the more important temples, the one belonging to the great Nishi Hongwan-ji Temple of the Mon-tō, at Kiōto, being virtually a Buddhist university.

The same sect has formed a splendid library of theological literature, embracing, with a praiseworthy broadness of view, works in foreign languages dealing with all creeds. Mothers' meetings, prison gate missions, rescue work amongst fallen women, in short, all phases of Christian activity have now their counterpart amongst the progressive Buddhists. Even foreign missions have been undertaken, Buddhist priests working amongst

the tens of thousands of Japanese emigrants in the Hawaiian Islands and in California, nothing loth to expound their ancient faith to non-Japanese inquirers.

All this manifold activity is supported entirely by voluntary contributions, the offerings of the faithful, mostly peasants and craftsmen, pouring in, both in money and in kind. Thousands of poor women, who have nothing else to give, cut off their long hair to be made into a huge cable wherewith the main beam of the roof of a new temple is hoisted into position.

In 1877 the new state of things was, for the first time, made manifest to one and all by the opening, in Tōkiō, of the First National Exhibition of Arts and Industries, commencing a regular series of such exhibitions, held periodically, alternately in the capital, at Kiōto, and at Osaka, the first commercial and industrial city of the empire. These admirably managed shows of Japanese natural and industrial products led up to a great International Exhibition, held in Tōkiō in 1912.

In 1880 a great step forward was taken by the promulgation of a new penal code and a code of criminal procedure, both inspired by a close study of the best foreign models.

In the same year, prefectural assemblies were instituted, as training schools not only for provincial self-government but to familiarise the people with parliamentary forms as a preparation for the introduction of the long-promised era of constitutional government, the advent of which, in 1890, was officially announced, nine years beforehand, in 1881.

The following year, 1882, was one of feverish political activity, parties being busily formed in readiness for parliamentary government.

Whilst Japan was preparing, from 1882, for the new era that was to dawn with the promulgation of the Constitution, on February 11th, 1889, tremendous intellectual activity prevailed throughout the land: from 1868 to 1888, Occidental ideas



COLLEGE OF SCIENCE



ENGINEERING COLLEGE



LIBRARY

THE IMPERIAL UNIVERSITY OF TÔKIO, FOUNDED IN 1872

The year 1872 was memorable because of Japan's advance in educational methods. In that year the Imperial University of Tokio was founded, and a special embassy, under Prince Iwakura, a former Prime Minister, was sent to America and Europe to study the laws, commerce, institutions, and educational methods of other countries.

permeated the minds of the rising generation. No man did more to explain them to his fellow-countrymen than the great educationalist Fukuzawa Yukichi, the "Sage of Mita" (a district of Tôkiô), whom the Japanese are fond of comparing to Arnold of Rugby. This remarkable man, who was born in 1835 and died,

A Great Intellectual Force

regretted by the whole nation, in 1901, probably exercised a greater influence on the minds of those who now rule Japan than any other of their fellow-countrymen. Many of the most prominent public men were educated at the great school, the Keio-gi-kuu, founded, and directed for many years, by him. He was a prolific author and his works have had, and still have, an enormous circulation.

The widespread Occidental influences affected every phase of the life of the higher and middle classes, who strove, during the decade prior to 1888, to alter their way of living after the fashion of the West. The national costume was discarded by many, even by ladies, who underwent much voluntary torture in the tight boots, with high heels, and the corsets, of Paris for the sake of being "in the movement." In 1873, Government officials were ordered to wear European dress, uniforms of European pattern were designed for all the Services, and an edict was issued abolishing the little, stiff queue, the *magi*, that Japanese men used to bring forward over the shaven forepart of the head and ordering the han to be worn in the Occidental fashion. Many crazes turned the heads of Tôkiô society in that period, from rabbit-fancying (in 1873 as much as one thousand dollars being paid for a single "bunny," the little animal having been, till then, unknown in Japan) to waltzing. The rabbit craze did not last long; the Government saw its chance, and imposed a poll-tax on the long-eared pets, whose price dropped suddenly, running many gamblers in rabbits. The craze for waltzing vanished as rapidly as it had appeared, and the most that Japanese now attempt in the way of Occidental dancing is the solemn, and perfectly correct, walking through a quadrille at an official ball.

The succession of fashionable crazes, all more or less derived from the Occident, lasted, in full swing, until 1889, when a severe anti-foreign reaction set in. The

cause of this set-back was political; it was due to the nation's disgust at what it considered the rank injustice of foreign Powers in refusing to abrogate the Extra-territoriality Clause in the Treaties. The Japanese, conscious of the giant strides with which they were marching on the road of progress, felt deeply humiliated by the continued refusal of foreign nations to submit to the jurisdiction of Japanese courts of law. From the Iwakura Embassy of 1872 the chief, almost the sole, aim of Japanese diplomacy had been to obtain the removal of the obnoxious clause.

Several times success had been within sight, but some hitch had always occurred to frustrate the hopes of the nation. Its irritation broke out in 1889 in the above-mentioned wave of anti-foreign feeling, causing most of the foreign innovations in the home and social life of the upper and middle classes to be abandoned, which happened the more easily as they had never taken firm root, being generally the result of the craze of the moment. The life of the masses remained and still remains, almost untouched by foreign influences.

The Backward Swing of The Pendulum

Needless to say, the backward-swing of the pendulum did not affect essentials, such as the brand-new Constitution, nor the material importations such as railways, telegraphs, steamships, gas, petroleum, matches, which had already become necessities to the people. Then introduction had caused new wants to arise, and the cost of living was steadily augmenting, it still continues to rise. In 1890, a family of the lower middle class, consisting of five members and one servant, living in Tôkiô, and practising the strict economy usual with the Japanese, required a monthly income of at least 35 yen, whereas in 1889 they could have lived decently for 19 yen less than that sum. In 1901, the general average index number of the price of commodities classed as necessities was 97; it had risen in 1904 to 108.

Since the war with Russia, prices have taken a great leap upward, and the cost of living has much increased, whilst salaries and wages, although they have risen steadily since the beginning of the new era, have not kept pace with the rise in necessary expenditure. The increasing demands on everyone's means, consequent on the Great Change, rendered the acquisition of more capital absolutely necessary.



Field-Marshal Marquis Nodzu



General Count Nogi



Lieutenant-General Terauchi



Field-Marshal Prince Yamagata

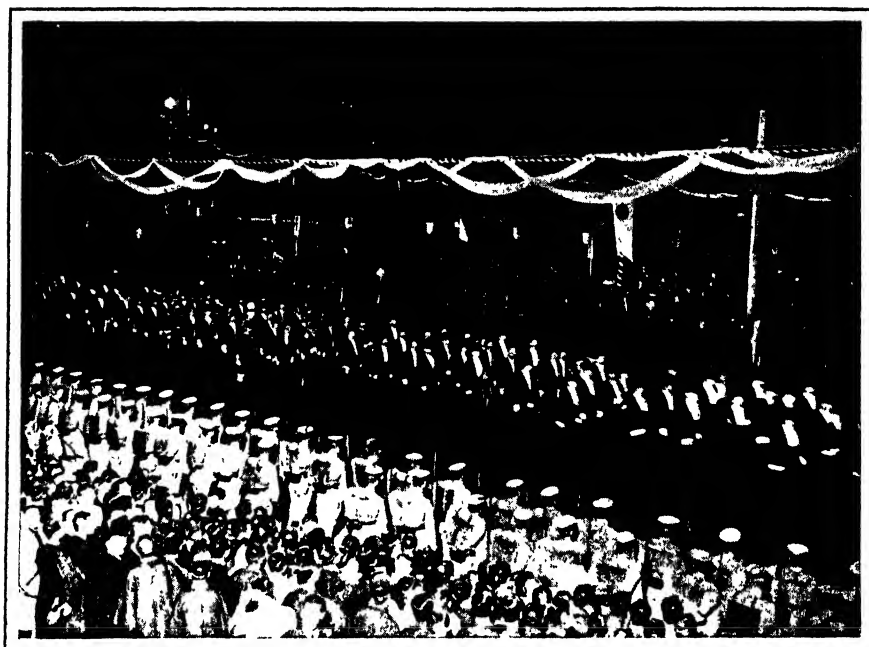


General Count Oku

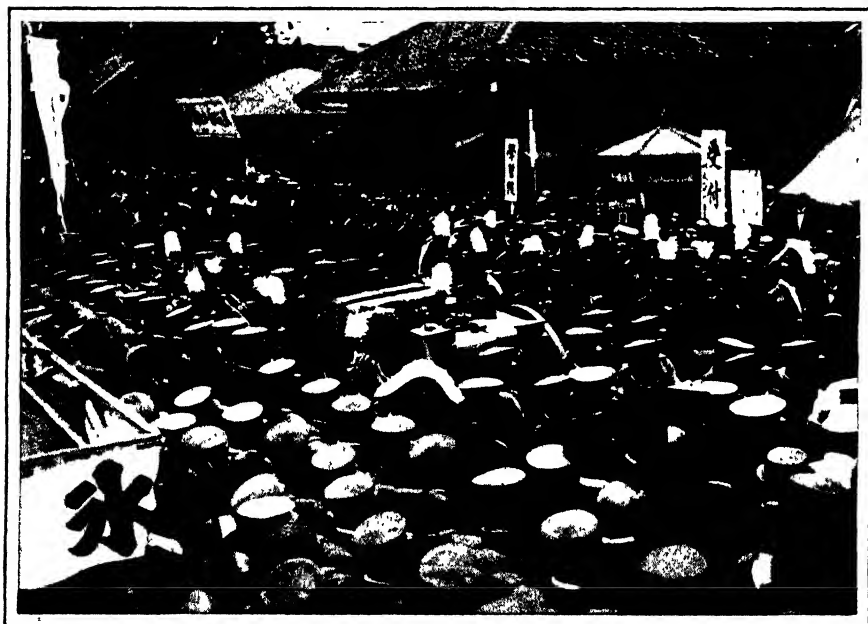


Field-Marshal Prince Oyama

NOTABLE FIGURES IN THE HISTORY OF THE JAPANESE ARMY



SCENE AT THE FUNERAL OF THE EMPEROR OF JAPAN IN TOKIO



THE FUNERAL OF GENERAL COUNT NOGI AT TOKIO

REORGANISING THE NATION

Japan's funds were at that time not large—the resources of the country were not yet developed—and her rulers had to strain every nerve to meet the enormous constantly growing expenditure necessitated by what may be termed the national outfit.

Japan was, in those years, and, to a certain extent, still is, in the position of a new firm starting in manufacturing business. She has to provide herself with plant, tools, and the thousand and one things necessary for beginning operations. All these have had, and in great measure still have, to be procured from abroad, hence the great excess of imports over exports in nearly every year since 1871.

In the period from that year to 1905, only two years showed an excess of exports over imports, 1904, the first year of the war with Russia, being the one in which the imports most largely exceeded exports, the excess amounting to 167,004,000 yen. It will probably be some years before the exports steadily exceed the imports. The extraordinary balance of trade, in favour of Japan in 1906 was

exceptional, and is not likely to become a settled feature for some years to come. The progress of the foreign trade of Japan under the new régime has been phenomenal; in 1871, the total figure, exports and imports together, was £3,896,600, in 1912 it had risen to £117,415,368.

The marvellous development of com-

merce, and especially of industries, has been due to the fostering care of the Government, which may be said also of the mercantile marine, whose development, almost entirely due to a system of subsidies and bounties, has been as wonderful as the industrial expansion that has raised a forest of tall factory chimneys, belching forth a pall of smoke over the great cotton spinning city of Osaka.

At the end of the year 1892, Japan pos-

sessed a mercantile fleet of 214,000 tons; in 1902 the tonnage had risen to 934,000. In 1912 the steamers of the mercantile marine above 20 tons numbered 1981, and of these 388 were over 1000 tons, while the sailing vessels over 100 tons numbered 1317.

Shipbuilding, which seems likely to



"THE SAGE OF MITA," FUKUZAWA YUKICHI

The celebrated Japanese educationalist (1835-1901), whom his countrymen are fond of comparing to Arnold of Rugby, exercised a greater influence on the intellect of Japan than any of his countrymen



THE FIRST ORGANISED LABOUR MEETING IN JAPAN

Labour movements are kept well in hand by the Japanese Government, yet they are steadily, if slowly, growing in importance and strength. Their development will be watched by students of political economy with great interest in view of the national policy, which is in the direction of controlling Japan's economic activities with the same thoroughness, knowledge, and skill that have made Japan's armed forces the wonder of our time.

become one of Japan's greatest industries, is much encouraged by a law which awards valuable bounties for the construction of steel-framed steamships of not less than 700 tons burthen. To the English-speaking races, hitherto staunch believers in individualism, it may seem but an artificial, unhealthy prosperity that is bolstered up in this way by support drawn from the national taxation. The rulers of Japan, however, evidently think otherwise, and they have shown such wisdom in many other directions that there is some ground for belief in their being right also in respect of State-aided and State-controlled industries, commerce, and navigation.

State Taxes for Industries

They have taken a keen survey of the world in our time, the lesson it has taught them is that ours is the day of combined, methodically organised effort, before which

the activity of even the most capable single individual must give way. They have watched the growth of huge "trusts" in America, of "combines" of various kinds in Germany and in Britain; they have noted the tendency towards co-operation, which seems the only practical panacea for the constant warfare between Capital and Labour, that threatens the very existence of the social system of the Occident; and they have resolved that Japan's economic activities shall be organised, drilled and directed with the same thoroughness, knowledge and skill that have made

Organisation of Industry and Commerce

Japan's armed forces the wonder of our time. The national predisposition to co-operation in guilds, the people's capacity for organisation, subdivision of labour, and attention to minute details, their amenability to directions from above, all seem to point to the ultimate success of

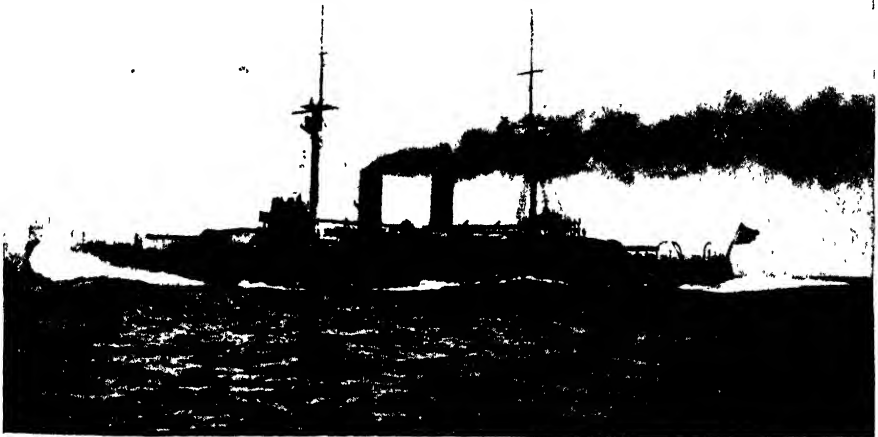
REORGANISING THE NATION

the tremendous task undertaken by Japan's rulers. As in trade, in manufactures and in navigation, so in banking, the Government exercises firm control, not only over the great Bank of Japan, founded in 1882, over the prosperous Yokohama Specie Bank, Limited, established in 1880, and over the very important Industrial Bank of Japan, established in 1902—these institutions may be looked upon as being, in reality, Government concerns—every financial transaction of any magnitude comes under the cognisance of State officials, and is subject to their control.

It may be a purely private business, exempt from the control by law established, it will, nevertheless, be dependent for its success on the sympathy and goodwill of the powers that be, who constitute themselves judges as to what is good, financially for Japan.

All this naturally takes place *sub rosa*, and is usually emphatically denied by Japanese, both official and unofficial. The fact, nevertheless, remains, and is responsible for the tired feeling that overcomes most of the Occidental capitalists desirous of utilising their funds in Japan, a lassitude that causes their early abandonment of the field and the turning of their attention

to countries where there is more scope for individual action. In 1887, the dissatisfaction of the more ardent reformers at the prudent slowness of the preparations for constitutional government caused them to become so restless and aggressive that an edict, commonly called the "Peace Preservation Act," was issued, enabling the Government to keep them in order with a high hand, expelling many, for a time, from Tōkiō, and imprisoning the recalcitrant.



THE JAPANESE BATTLESHIP KASHIMA
Built in England by Messrs. Armstrong, Whitworth & Co.



THE GERMAN EMPEROR'S CONCEPTION OF CHRISTIAN EUROPE UNITED AGAINST THE YELLOW PERIL
 The Yellow Peril is the chief cause of the German Emperor's hostility to Japan at the close of the war with China. This picture, drawn under the German Emperor's direction, illustrates his policy. It represents the archangel Michael urging the nations of Europe to rise against the Yellow Races, with France as leader, followed by Germany, Russia, Austria, and Italy. On the margin of the artist's original picture the German Emperor wrote the words, "Nations of Europe, defend your holiest possessions."



NEW JAPAN OVERCOMES OLD CHINA

IN 1888, on July 15th, on a fine, clear morning, the great volcano Bandai-san—6,000 feet high—broke out in a terrible eruption, that completely buried four hamlets, destroying 461 lives. The year 1889 was remarkable, as already stated, for the promulgation of the Constitution and the establishment of local self-government, more under Government control than the type prevalent in English-speaking countries. In the same year the Imperial Prince Haru was proclaimed Crown Prince. The next year, 1890, saw the first parliamentary election, on July 4th, and the opening of the first session of the Imperial Diet on November 20th. The new civil and commercial codes were promulgated in the same year. In 1891, the tremendous earthquake in the Gifu district killed about ten thousand people. Within the next three years ominous portents of great events began to be apparent to those who had eyes to

Shadow of a Coming Event

see and ears to hear. The determination of Russia to construct, with French capital, a gigantic railway across Siberia foreshadowed her intention of becoming the paramount Power in the Far East. In the year 1893 Major-General Fukushima, at the close of his period of service as Military Attaché to the Japanese Legation at Berlin, rode on horseback from the German capital to the Pacific Ocean, arousing by his sportsmanlike feat incredible enthusiasm in Japan. The real cause for the popular exultation was the fact that every Japanese knew that the gallant horseman kept his eyes wide open and his keen brain alert during his ride along the track of the proposed Russian railway. What he reported as to the rate of its construction, and other portents he noted, confirmed the suspicions of the Japanese Government as to the Muscovite designs. The Japanese spies, who swarmed all over China, especially in the northern parts, also sent home disquieting reports. It became evident to the clear-sighted statesmen in Tōkiō that the huge,

flabby, weak and corrupt Chinese Empire would, within a few years, pass entirely under the mastery of Russia. Li Hung Chang, at that time the man who ruled the destinies of China, was a tool in the hands of Russian agents. It had become

China's Contempt for Japan

known to the Japanese Government that he was meditating an attack on Japan, with his fleet of excellent warships, built in England and in Germany, and his army—drilled by German officers—at the first favourable opportunity. The ill-will with which China regarded New Japan—a nation it affected to despise as “impudent dwarfs”—manifested itself in many directions, but more especially in that truly distressful country, Korea. That kingdom as it then was, must always be within the sphere of Japan's vital interests. Japan could no more allow a foreign Power to become predominant there than England could permit an alien state to hold Ireland. Moreover, gifted by nature with rich resources, waiting to be developed in a manner impossible with its small population of people who, if physically fine, and mentally capable, are reduced morally to a level so low as to deprive them of nearly all the qualities a nation should possess. Korea is the natural receptacle for the overflow of Japan's teeming, rapidly-increasing population. It is destined to be the granary of Japan, and is already the scene of great commercial activity on the part of the Japanese, who possess flourishing settlements there some of them, like Fusan, from ancient times.

By diplomatic agreement, neither Japan nor China was to preponderate in Korea, and, whenever the frequent disorder in that disturbed country rendered it necessary for one of the two Far Eastern empires to land troops for the protection of its subjects, due notice was to be given to the other Power. Such was the compact entered into by the Convention negotiated at Tientsin on April 18th, 1885, by Itō and Li Hung Chang. In 1894, a fanatical sect

Beginning of Trouble in Korea

(the Tong-hak) started a serious revolt in Korea. The distracted Government of that country applied to their ancient suzerain, China, for help. Japan immediately replied to this move by announcing her intention of sending an expedition of equal strength to any China might despatch. The first Chinese expedition

Outbreak of the Chino-Japanese War

landed in Korea on June 8th, the first Japanese four days later. The revolt was soon suppressed, but on China informing Japan that it considered the trouble at an end, and that the troops of both should be recalled, Japan stated that she thought the time had come to confer with China as to the future of Korea, so as to avoid a repetition of similar incidents. China refused to discuss the matter, prepared for war, in her own spasmodic, reckless way, and continued to despatch troops to Korea. Over a thousand of these soldiers were being conveyed in the British steamship *Kowshing*, chartered by China. On the refusal of that vessel to submit to the orders of Captain Tōgō—since known to fame as Japan's great admiral, "the Nelson of the Far East"—that gallant sailor acted with quick decision. His ship, the cruiser *Naniwa*, had met the *Kowshing* off Shopenul Island, in the Korean Archipelago, on July 25th, 1894, and on that very day he sank the recalcitrant transport, whose British captain and European officers were willing enough to surrender, but were prevented from so doing by the Chinese officers and troops, who, panic-stricken, had lost their heads and had filled the ship with a mutinous, excited crowd, firing at random. The Japanese picked up the European officers who had jumped overboard, and ultimately released them, after treating them with great kindness. To save the drowning Chinese was not feasible, as they kept up a frantic rifle-fire from the ports and the deck, not only at the *Naniwa's* boats, but at the

Frantic Fire from a Sinking Ship

Europeans and at their own comrades, who had jumped over the side, as they struggled in the water. This incident, virtually the first hostile act in a war thus begun without a regular declaration, which was issued, by both belligerents, only on August 1st, nearly embroiled Japan with Britain, but the very able Minister of Foreign Affairs, the late Count M. Mutsu, one of the ablest and most honest statesmen of New Japan,

conducted the delicate negotiations that ensued with such tact that Britain was satisfied with an indemnity to the owners of the ship, paid by China.

On July 28th, 1894, the Japanese attacked and routed the Chinese near Asan, in Korea. This success, gained by about 2,500 Japanese, under General Ōshima, over 3,000 Chinese, under General Yeh, resulting in the capture of eight guns and large quantities of stores and ammunition, made a great impression on the Koreans. A pro-Japanese Cabinet was formed in Seoul, which concluded an alliance with Japan, inviting its new friends to expel the Chinese from Korea. On September 15th, the Japanese took Ping Yang, an important strategical point, on the Taidong River, in the north-west of Korea, after a pitched battle, in which about 14,000 Japanese utterly defeated about 13,000 Chinese, capturing thirty-five guns and an immense quantity of rifles, ammunition, and stores, with a loss to themselves of 162 killed and 438 wounded, the Chinese losing about 1,500 men on the night of the 15th alone, during their disorderly flight.

Japanese Become Masters of Korea

By this victory the Japanese virtually became masters of Korea. Two days later, their Navy was to win an action that gave them full control of the seas between Korea, China, and Japan. On September 17th, 1894, the Japanese Fleet, consisting chiefly of unarmoured, partially protected, cruisers, under Vice-Admiral Itō (now a Count), gained a victory over the Chinese squadron, under brave old Vice-Admiral Ting, whose five armoured ships (two of them powerful battleships) and well-armed cruisers should have been much more than a match for their opponents. It was the superior handling of the Japanese ships, their greater speed, and better gunnery that won for them this action, known as the Battle of the Yalu, owing to its having been fought in Korea Bay, between the Island of Hai-yang and the mouth of the Yalu River.

The Chinese sailors fought bravely where their captains gave them a chance of fighting—some of them, thinking discretion the better part of valour, steamed out of action at the first shots—but the absence of a knowledge of steam tactics on the part of most of their commanders, and the diversity of speed of the various units of their fleet, rendering it impossible for many of the ships to keep station in



Vice Admiral Kamimura



Admiral Count Togo



Admiral Count Yamamoto



Admiral Count It



Vice-Admiral Uru



Admiral Baron Inouye

SOME OF THE MAKERS OF THE JAPANESE NAVY

the line of battle, placed them at the mercy of Itô's well-trained squadron, acting like a perfectly-regulated machine.

The significance of this naval victory, by its consequences the most important, at the time, since Trafalgar, cannot be over-estimated. It heralded the birth of a new Great Power and the advent of an

entire change in the balance of power in the Far East. The present writer has attempted to set forth, in his book, "The New Far East," the causes that led to the war between Japan and China, the lessons that campaign taught the world, and the consequences of Japan's victory over her huge adversary. Exigencies of space forbid a detailed description in these pages of the moving incidents of the conflict. Suffice it to record that on October 25th the Japanese crossed the Yalu River and again scored a victory. Bearing all before them, they advanced into Manchuria, until brought to a halt by the approach of winter. In the meantime, a second Japanese army corps landed on October 24th on the east coast of the peninsula of Liao-tung, took possession of Ta-lien-wan on November 7th, and stormed Port Arthur on the 21st. The capture of this "Gibraltar of the Far East" cost the Japanese only 270 casualties, the extraordinarily small number of eighteen losing their lives in the action, whereas the Chinese had more than a thousand killed. The fact is, the Chinese had by this time become thoroughly demoralised, and, besides, never had sufficient drilled troops to man the vast system of forts and connecting defences that the Viceroy Li Hung Chang had spent such vast sums in erecting—French and, later, German military engineers supplying the admirable plans.

With the capture of this stronghold Japan had apparently achieved her main object. It needed only the taking of the fortified naval harbour at Wei-hai-wei, the opposite gate-post of the "Door of Peking," to place the Chinese capital entirely at her mercy. It must be borne in mind that this was the main purpose of the war—to obtain that control over China that would otherwise inevitably have passed into Russian hands. Thoroughly alarmed, the Government of China opened negotiations for peace, but the pompous embassy that arrived in Japan,

at Hiroshima, on January 31st, 1895, reinforced by the presence of an American diplomatist, Mr. Foster, as "unofficial adviser," was made ridiculous in the eyes of the whole world by the refusal of the Japanese plenipotentiaries to negotiate with it, the credentials of the envoys being found to be vague and insufficient. Thus did this mission fail owing to the attempt of its Government to practise a childish trick. A prior, informal, peace mission, entrusted to Mr. Detting, the Commissioner of Imperial Chinese Maritime Customs at Tientsin, and the trusted adviser of the Viceroy Li, had been politely bowed out of Japan when he attempted, soon after the fall of Port Arthur, to open negotiations with the Japanese Government, who, of course, refused to have any relations with an envoy of such very inadequate rank who was not even a Chinese.

Towards the end of January, 1895, a fleet of fifty transports, protected by twenty warships, landed a Japanese division on the coast of Shan-tung, near the town of Ying-cheng whence it marched to attack Wei-hai-wei, whilst a separate brigade proceeded all the way by sea. On January 26th, the Japanese troops began the attack, and, after some hard fighting on land and some daring raids into the fortified harbour by the Japanese torpedo-boats, Wei-hai-wei was taken on the afternoon of February 2nd. The Chinese fleet, at anchor in the harbour, still had to be dealt with. By February 16th it was in the hands of the Japanese. Vice-Admiral Ting, one of the few heroic figures in the modern history of China, after a correspondence with Vice-Admiral Itô that reads like an extract from Plutarch, committed suicide so as to avoid the humiliation of conducting the surrender of his fleet. What followed fills a bright page in the history of the war, illustrating that fine sense of chivalry that still animates the warriors of Japan. Admiral Itô returned to the Chinese their gun-vessel Kwang-tsi, one of the captured fleet, with her officers and crew, in order that the remains of China's greatest sailor might be conveyed to their last resting-place in one of his own ships, under the Dragon Flag of the empire he had served so faithfully. The Japanese even allowed the Kwang-tsi to retain her four guns, so that she might fire a salute



THE BATTLE OF THE YALU RIVER, WHICH GAVE JAPAN CONTROL OF THE EASTERN SEAS
Two days after the capture of Ping Yang by the Japanese Army, in 1894, the Japanese Fleet in the battle of the Yalu gained control of the seas between Korea, China, and Japan.

when her admiral's body was brought on board. Before she left her anchorage, the officers of the Japanese fleet, and many from the troops on shore, filed slowly past the coffin, solemnly and reverently saluting the remains of the enemy who had fought

The Passing of China's Great Sailor

sostoutly against them. As the Kwang-tsi passed between the long lines of the Japanese squadron, flying at half-mast the dead Admiral's flag, every Japanese ship dipped her victorious ensign, minute guns were fired, the ships' bands played funeral marches, and the "Admiral's salute" rang out from Japanese bugles in honour of the gallant enemy who would fight no more.

Such chivalry befitting the knightly heroes of Japan, for heroes they were, every one of them, those sturdy little brown men who planted the flag of the Rising Sun on the citadel of Port Arthur, Asia's strongest fortress, who marched through Korea and through the Liao-tung Peninsula, where-ever they listed, crumpling up the armies of China like so much paper. They were heroes, every man, those dauntless bluejackets of Japan, who smashed China's modern fleet at the Yalu Mouth, who "picked up the pieces" of the defeated squadron, months later, at Wei-hai-wei. Their daring raids, with their torpedo-boats into the harbour of Wei-hai-wei, under the guns of the forts, the swift "terrors of the sea" crashing through the ice-floes in the bitter nights—more than one gallant officer or man was found dead, frozen stiff, at the post of duty—would have caused Nelson's heart to rejoice and made Cochrane's blood tingle. And the folk at home, men and women too, were as heroic as the warriors at the front.

Since classic times the world had not been treated to the spectacle of such heroism, such patriotic devotion, such a noble spirit animating a whole nation. The statesmen of the Occident rubbed their eyes at the vision, to them a revelation of a new, unsuspected force; the naval and military experts found

themselves, to their surprise, learning great lessons in the art of war from those who were but yesterday their pupils. They saw a great army, numbering about eighty thousand men, conveyed across the sea and landed, with its enormous supply of stores, on an enemy's coast without a hitch in any part of the operation. They saw that army kept healthy and strong, apparently unaffected by its herculean struggle against a difficult, roadless, broken country and—in the latter part of the campaign—against a terrible arctic winter. They knew this success was due to the best system of commissariat, supply and transport, ever seen in the field, working with automatic,

mechanical regularity, and to an Army Medical Corps that was pronounced by a high British military-medical authority—Surgeon-General Taylor, R.A.M.C.—who witnessed its work in the war, to be "the nearest approach to absolute perfection."

From the actual fighting on land but little could be learnt, as the medley of well-trained German drilled troops, armed with the latest weapons, and of an undisciplined rabble of matchlock-men, bowmen and spearmen, that constituted the "army" of China, had so little notion of "playing the game" that its futile, though sometimes gallant efforts were foredoomed to failure. From

the naval actions, however, much useful instruction was to be derived: they revealed the great danger arising from the presence of woodwork, catching fire at the long flames caused by the bursting of shells charged with high explosives; they demonstrated the value of speed and of

Lessons of the War

"handiness" in steering. The whole course of the war bore testimony to the absolute necessity, in a campaign overseas, for harmonious, carefully rehearsed co-operation of the naval and military forces. Above all, this conflict indicated once more the great lesson Captain Mahan had so clearly expounded—the supreme importance of sea-power.



ADMIRAL TING

Chinese leader at the Battle of Yalu, in 1904, when the Japanese gained control of the Eastern Seas. A few months later, after the fall of Wei-hai-wei, Admiral Ting took his own life rather than surrender, and the Japanese bugles rang out a salute in honour of Japan's brave foe.



THE SINKING OF THE CHINESE TROOPSHIP KOWSHING IN JAPAN'S WAR WITH CHINA IN 1894
At the outset of the Sino-Japanese War in 1894, the British steamship Kowshing, chartered by the Chinese, was despatched to Korea with a thousand troops. The vessel was met by captain, later Admiral, Togo, the Japanese fleet, in the Korean Archipelago, on July 25th, 1894, and on that day the Kowshing was sunk. The British captain and the European officers on board, who vainly advised the Chinese to surrender, were picked up by the Japanese.

HARMSWORTH HISTORY OF THE WORLD

Japan's success had been followed with sympathetic attention by the chief nations of the Occident, by the people it not by their Governments. The Germans, especially, watched with delight the prowess of their apt pupils. The

Europe's Interest in Japan

British nation, insufficiently informed, as it often is in questions affecting its vital interests abroad, had, at the outset of the conflict, "backed the wrong horse," feeling convinced that its "old friend"—it is difficult to see where the "friendship" ever manifested itself—and good customer, China, was bound to prevail in the end over the daring little islanders, owing to her huge population, her "unlimited resources," her "tremendous latent power." Those were catchwords of the day that appealed to the mind of the Briton, accustomed to hear them used in connection with his own vast, loosely-connected, ever-unready empire. When events proved that China's resources and population availed her so little that she was cowering under Japan's blows, that her "tremendous power" was so "latent" it could not be found when wanted, there was a revulsion of British public sympathy, which was transferred, as if by magic, to the winning side. The few who, like the present writer, had all along predicted, as a foregone conclusion, the victory of Japan, were no longer looked upon as "visionary enthusiasts," and popular attention was riveted on Japan for a

quite considerable time, considering the fickleness of "public interest."

With the fall of Wei-hai-wei and the surrender of the remnant of the once so renowned "Northern Fleet," China's rulers understood that they must sue for peace, without the prevarication and delays so dear to them, if they wished to keep the victorious Japanese forces from marching on Peking. They reluctantly decided to send the Viceroy Li Hung Chang, their foremost statesman, to Japan. He arrived on March 19th, 1895, at Shimonoseki, the place appointed by the Government of Japan, whose plenipotentiaries were Count Itō (now Prince) and the late Count Mutsu. It looked as if the victors were about to impose harsh terms, when an incident occurred that greatly modified their attitude and turned out much to China's advantage. On March 24th, as the Viceroy Li was returning, borne in his palanquin, from a conference with the Japanese plenipotentiaries, a half-crazy fanatic named Koyama fired a pistol at him, almost point-

China Sues for Peace

blank, the bullet entering the left cheek near the nose. The wound was, fortunately, slight and soon healed; but the feelings of sympathy for the aged statesman, who had so far overcome his proud nature as to sue for peace, it aroused amongst the Japanese, from the Emperor downwards, and the nation's sense of shame at the outrage, caused every consideration



A JAPANESE COUNCIL OF WAR, AS DEPICTED BY A JAPANESE ARTIST



THE INFANCY OF THE JAPANESE ARMY. FRENCH-DRILLED TROOPS MARCHING IN 1870
Drawn by a Japanese artist

to be shown to the envoy, on whom kind attentions were showered, and resulted in the granting of an armistice and the facilitation of the negotiations.

The treaty of peace was signed at Shimono-seki on April 17th, 1895. By its terms, China and Japan "recognised the independence of Korea"—a solemn farce that has been repeatedly performed, leaving that country on each occasion less "independent" than before. China agreed to pay, and did pay, an indemnity of thirty millions sterling, and ceded to Japan the rich island of Formosa, or Tai-wan, the strategically important Pescadores (or Hokoto) Group, lying between China and Formosa, and—most important of all—the Iiao-tung Peninsula, in which Port Arthur is situated.

This last cession caused grave misgivings to several Powers, more especially to Russia, who had long ago marked down Port Arthur to be hers at no distant date. France naturally shared the feelings of her "dear friend and ally"—at that time the most touching affection united the French to their Russian allies and debtors. They cherished the alliance, and well they might; it had cost them £300,000,000 sterling, the amount of French capital lent to Russia, or invested in Russian undertakings, at the time in question. The great Trans-

Misgivings of the Great Powers

Siberian Railway was being constructed with part of that money, and the French were naturally much concerned as to the fate of Port Arthur, and of Manchuria in general. The Powers consulted one another as to what should be done; Russia and France soon decided that Japan must not be allowed to remain in possession of Port Arthur, nor of any territory on the mainland. Germany, with startling sudden-

ness, threw away the exceptional influence she enjoyed in Japan, with the commercial advantage it gave her, and earned the undying ill-will of the Japanese people by joining Russia and France in a sort of unholy alliance to coerce Japan, an alliance indirectly active against British prestige and interests in the Far East, as events

Alliance Against the Japanese

proved. Britain had been invited to join Russia, France and Germany in their action, but declined. The three Powers "advised" Japan to relinquish her claim to any Chinese territory on the mainland, "in the interest of the permanent peace of the Far East"! Their rank hypocrisy seems almost incredible when one thinks of subsequent events—the German seizure of Kiao-chau, the barefaced Russian "leasing" from China of Port Arthur, the so-called Boxer outbreak provoked by the German "grab," the terrible war of 1904-5, due entirely to the Russian one. Japan had to yield. She could not think, at that time, of facing, alone, a coalition of the three greatest military powers of the world—for so they then appeared to be: Russia was not yet found out—and no help could be expected from Britain, to whom Russia, even without partners, was, in those days, a paralysing "bogey."

The cause of the German Emperor's unexpected action in joining Russia and France was, probably, fourfold. Firstly, his anxiety to oblige his huge neighbour, Russia; next, his ardent desire to secure the goodwill of France; thirdly, the wish to inaugurate a strong German policy in the Far East, and lastly, perhaps principally, his *idée fixe*, "the Yellow Peril," then germinating in his active brain. The origin of the germ has been attributed, by some who claimed to be behind the

scenes, to the audience to which the Kaiser summoned, immediately the Japanese terms of peace became known, his Excellency Dr. Max von Brandt, for many years Germany's diplomatic representative at Far Eastern courts. The Japanese

courteously thanked their "dear friends" for their "kind and disinterested" advice, and—at a word from their Emperor—accepted the situation, relinquishing their claim to the Liaotung Peninsula and receiving, as compensation, three millions sterling more, added to the indemnity already agreed upon. They bowed to the inevitable with a deep sigh, and then clenched their teeth and grimly began those silent preparations that lasted nine years, and led the Sunrise Flag once more to the topmost fort of Port Arthur where it now flies, this time defying any coalition to haul it down.

The two great tasks to which Japan applied her energies directly after the conclusion of the treaty of peace with China were—apart from the strengthening to an enormous degree of her Navy and her Army—the pacification and civilising of her splendid, but turbulent, new dependency, the island of Formosa, and the settlement of the confused affairs of Korea.

In the first task she has succeeded admirably, after some initial mistakes, soon rectified. In 1905, the item "subsidy from the Imperial Government" disappeared, for the first time, from the Estimates of the island's financial position; the same cheering omission took place in 1906—the colony had become self-supporting within ten years. In Korea the Japanese were less successful. The Anti-Japanese Party in that country had gained strength after the war and influenced the Court and official circles, deriving its chief support from Queen

Min, a woman of great determination and cunning. A plot was formed by certain Japanese adventurers and their Korean accomplices to "remove" the obnoxious Queen, who had acquired complete mastery over the weak, vacillating King.

It has been alleged that the Japanese Minister at Seoul instigated the conspiracy, but an official investigation failed to discover proofs of his complicity. Whether officially encouraged or not, the conspirators, on October 8th, 1895, broke into the royal apartments and murdered the queen with a barbarity that is recalled by a more recent foul tragedy at Belgrade. The miscreants hoped that, freed from the

influence of his consort, the King would become more amenable to Japanese advice. On the contrary, fearing he might be the next victim, his agitated Majesty sought sanctuary at the Russian Legation, where he held his fugitive Court from February, 1896, to February, 1897.

This, naturally, gave Russia preponderant influence in his kingdom, and she made full use of her advantage, to the detriment of Japan, who found herself worse off in Korea than before the war. The strained situation, a conflict of intrigues between the Russian and Japanese Legations, could not

last, and, after much diplomatic parleying, the two Powers entered into agreements, in May, 1896, at Seoul, and in July of the same year at St. Petersburg, by which they undertook to respect the "independence" of Korea, that has so often been the object of similar declarations, and fixed the number of troops each of them might maintain in Korea, for the protection of its subjects there, at 1,000 men. Japan must have signed this compact with a wry face, for it still left her with Russia for a competitor in Korea instead of China—as before the war—and she could hardly hope to profit by the change.



MEMORIAL TO THE QUEEN OF KOREA
An Imperial Summer-house erected to mark the place where the body of the murdered Queen was burned by the Japanese in 1895.

Terrible Events at Seoul

The Farce of Korean Independence



END OF THE CHINA-JAPAN WAR: SURRENDER OF CHINESE GENERAL AND STAFF AFTER THE FALL OF WEI-HAI-WEI
The dauntless soldiers of Japan had "crumpled up the armies of China like paper." Her sailors, who crushed the Chinese fleet at Yalu River, "picked up the pieces of the defeated squadron" at Wei-hai-wei and the surrender of the Northern Fleet. China's rulers understood that they must sue for peace.



GENERAL KUROKI, COMMANDER OF JAPANESE FIRST ARMY IN THE WAR WITH RUSSIA
It was Count Kuroki's First Army which gained the first great land victory at Kiu-lien-cheng and played an important part in the last great defeat of the Russian Army at Mukden, after a week of fighting, day and night.



THE TRIUMPH OF NEW JAPAN

THE year after the conclusion of peace with China, 1896, is memorable for the occurrence of a stupendous natural catastrophe—the tidal wave, of seismic origin, that swept over the north-eastern coast of the main island, with the dire results described on an earlier page. This awful visitation was borne by the people with their usual patient fortitude and helpfulness; it is in straits like these that the best qualities of the Japanese are seen.

Besides, this was a period when the hearts of the Japanese were glad, for the nation had gained, two years ago, a peaceful victory, as important as any of the triumphs of their arms against the Chinese. In 1894, Britain had consented to a revision of her treaty with Japan, abrogating the obnoxious Extra-Territoriality Clause; in other words, placing her subjects in Japan under Japanese jurisdiction, being thus the first Great

First Power to Treat Japan as Equal

Power to treat Japan on a footing of equality. The Japanese have long memories for injury, real or imaginary; it is to be hoped that good deeds live as long in their minds, if so, they will ever remember with gratitude Britain's action as the first great nation to treat them as equals. The other nations soon followed suit, more or less willingly, and thus was removed a constant cause of irritation that had exasperated the Japanese for many years. Every failure of their diplomacy to secure the revision of the treaties had caused an outburst of popular indignation; Count Okuma—who succeeded Admiral Yamamoto as Prime Minister in 1914—was, in 1888, when Minister of Foreign Affairs, dangerously wounded by a fanatical critic of his policy for securing revision, who threw a bomb at his carriage, causing such injuries that the Count had to suffer the amputation of a leg. The revised treaties were not to come into operation for some time (August, 1899, was the date when they came into force), and it was

provided that the moment foreigners became subject to Japanese law and Japanese tribunals the whole country would be thrown open to them for travel, residence, and trade. In 1897, another diplomatic success became apparent, Japan having obtained from foreign countries consent to a revision, in a sense highly favourable to Japan's Protectionist tendencies, of the very low Customs Tariff that had been imposed on her, virtually at the point of the bayonet, by the early treaties.

Opening up the Country

The same year, 1897, saw the introduction of the gold standard by Count (now Marquis) Matsukata, then Minister of Finance. This bold innovation, introduced with great skill, has completely fulfilled its chief object, by enabling Japan to borrow, at reasonable rates, in London and other gold-using money markets. The nationalisation of the railways, decided on in 1906 has probably the same aim, providing the State with a very valuable asset that can be used as security for loans to be contracted abroad. The successful carrying out of such an important financial operation as the introduction of the gold standard is another feather in the cap of a Treasury that succeeded in restoring the national finances at a time when the paper-money was at an alarming discount (as much as 60 per cent in 1881), and that instituted the Government tobacco monopoly in spite of the great difficulties to be overcome.

The year 1897 is one to be remembered with gratification by the Japanese people, for it marks a notable epoch in the gradual extension of their liberties; the Press laws were amended in a liberal sense, and the right of public meeting (under certain, not very drastic, restrictions) was by law established. In the following year, 1898, a Revised Civil Code was promulgated; every revision of the laws tended to improve the legal

The Gold Standard Introduced

status of the Japanese woman, just as every year brought, and still brings, increased facilities for her education, from the infant school and the kindergarten up to the University for Women opened in Tôkiô in 1901. From July to October, 1898, the first Party Cabinet, so far the only one to which that description properly applies, was in office, under Count Okuma as Premier and Minister of Foreign Affairs. The experiment was not brilliantly successful, and it made way for a Cabinet of the usual "opportunistic" type more congenial to Japanese conditions, a "Cabinet of Affairs," with Field-Marshal Marquis (later Prince) Yamagata at its head. In August, 1899, the revised treaties came smoothly into operation and Japan was entirely opened to all comers. The new tariff also became operative in this year. In May, 1900, the Crown Prince married the Princess Sada-ko (born in 1884), fourth daughter of the late Prince Kujô, their happy union being blessed with three sons. The rights of the people were further enlarged in the same year by an extension of the Parliamentary Franchise, hitherto very limited.

But the event of 1900 that looms largest in history is the fanatical outbreak of the so-called Boxers in Northern China, rabid patriots, lashed into fury by the game of "grab" that was being carried on by European Powers at the expense of helpless, decrepit China, as she was before her awakening. The salient feature of the brief, and not very glorious, campaign of the eight Powers, who despatched troops to suppress the rising, was the part taken in it by the admirably-equipped Japanese force, under Major-General Fukushima (of "Siberian Ride" fame). The absolute efficiency of the Japanese contingent, their gallantry in action, and, above all, their excellent conduct, together with the services rendered by the handful of Japanese soldiers, sailors, and civilians who, under the able leadership of Colonel Shiba (afterwards Military Attaché to the Japanese Embassy in London) did more for the defence of the besieged Legations in Peking than any other body—these facts, when known in Europe, had a strong influence in bringing about an event that was to astound the world. And well it

An Event that Astounded the World

might for there has never been a compact that has exercised, in so short a time, such an important influence on the course of history as the Anglo-Japanese Agreement, concluded in January, 1902. Its aim was to ensure co-operation between the two Powers in protection of their identical interest in the preservation of peace in the Far East, and in case of war in that part of the world between one of them and one other nation, to limit the conflict to the two combatants.

This provision was, of course, directed towards the probability of Russia being joined by France, her ally, in the event of hostilities in the Far East. It simply amounted to this: Russia was informed, by the existence of this Agreement, that if she attacked either Japan or Britain single-handed, she would be met and opposed single-handed, but the appearance of an ally by her side would immediately, and automatically, unite the forces of Britain and Japan against her and her partner.

The Agreement also recognised the independence of China and—once more—Korea. That Britain, departing from her traditional policy of "splendid isolation," should enter into such an agreement, and with an Asiatic "heathen" nation, is conclusive proof of two facts—the emergency of the moment, and the great change that had come over popular feeling in the British Empire towards Japan. The emergency was indeed pressing; the rapid construction of the great Trans-Siberian Railway, the large fleet Russia was keeping in the Pacific, and constantly reinforcing, her possession of Port Arthur (against which the half-hearted British occupation of Wei-hai-wei, after its evacuation by the Japanese, was but a futile set-off), the Muscovite preponderance in Korea, but especially Russia's military occupation of Manchuria, placed at her mercy by Li Hung Chang—all these factors gave colour to Russia's boast that she was now mistress of the Far East. And the Russians in that part of the world, from Admiral Alexeieff, the "Viceroy of the Far East," downwards, behaved as if it belonged to them. As to popular feeling in Britain, the triumph of Japan over China had produced a deep impression; besides, the public mind was immeasurably better informed on Japanese matters than eight years before, and

Europe's New Attitude Towards Japan

618



THE EVE OF THE WAR BETWEEN JAPAN AND RUSSIA: SINKING OF THE RUSSIAN CRUISER VARYAG AT CHEMULPO
The Russo-Japanese War was formally declared on February 10, 1904. Japan had, on February 6, broken off diplomatic relations with Russia, and at midnight, February 8, torpedoed two battleships and a cruiser. The next day the Japanese damaged another battleship and three cruisers, and sank the cruiser Varyag and the gunboat Koreetz off Chemulpo, Korea.

took a warm interest in them. Numerous books had made Japan widely known; the Japan Society of London had undoubtedly done much, by its meetings and its publications, to disseminate trustworthy information on all sorts of Japanese subjects, and the present writer probably helped towards creating a sympathetic feeling throughout the British Isles by his lectures, delivered before people of all classes, during ten winters, from Cheltenham to Cork, from Dundee to Dover. At any rate, the Agreement was hailed with enthusiasm in Japan, and in Britain too.

The Agreement was designed to keep the peace in the Far East; it had exactly the opposite effect, and led, indirectly, to a terrible war. This is to be attributed solely to a miscalculation on the part of its framers—probably only on the British side, the Japanese were better informed—as to the effect it would have on Russia. No one in Britain could believe that the war party in Russia would be so reckless, or the Tsar so weak as to let himself be carried away by their rash boldness. But “whom the gods would destroy, they first deprive of reason.” It was not other-

wise with Russia, who, throughout the long and tedious negotiations with Japan, in 1903, on the subject of Korea and of Manchuria, blindly went towards her disastrous fate by goading the Japanese into cold, silent exasperation by studied indifference, contemptuous delays, and promises made only to be broken. This was the attitude in St. Petersburg; in the Far East, Russia continued to play a huge game of bluff. At last Japan's patience was exhausted. Knowing Russia's weakness and her own strength, doubled by the agreement with Britain, which ensured a well-kept ring for the great fight, and made financial support from the London money-market more than probable, she broke off diplomatic relations on February 6th, 1904, and, at midnight on February 8th, a division of her fleet suddenly attacked the unsuspecting Russians at Port Arthur, and torpedoed two battleships—Retvisan and Tsarévich—and the cruiser Pallada. The next day the Japanese returned to the attack and damaged another battleship (Poltava) and three cruisers (Diana, Askold, Novik). On the same day, another Japanese squadron,



JAPAN IN WAR TIME. THE MAIN STREET OF TÓKIO DURING THE WAR WITH RUSSIA

THE TRIUMPH OF NEW JAPAN

which had covered the landing the day before at Chemulpo, in Korea, of the vanguard of the Japanese Army, sank, at that port, the Russian cruiser Varyag and the gunboat Koreietz. Japan formally declared war on February 10.

Thus began the Titanic struggle that was to revolutionise the conditions of Asia, to upset the balance of power in Europe, to cause a new "setting to partners"

amongst the nations, and, most important of all, to give to Russian absolutism, that survival from the Dark Ages, a blow from which it cannot recover. The limits of this History will not allow of a detailed description of this gigantic war, so full of moving incidents, nor even of a connected narrative. A short Diary of the War must suffice, beginning with its declaration on February 10, down to the fall of Port Arthur.

DIARY OF THE WAR BETWEEN RUSSIA AND JAPAN

1904

FEBRUARY

- 11 Russian ill-luck begins. Mine-laying ship Yensei sunk by a mine (probably one of her own) at Tachenwan.

Russia's great naval constructor, Admiral Makaroff, appointed to command the fleet at Port Arthur, superseding Admiral Stark. General Kuropatkin, Minister of War, appointed Commander-in-Chief of the troops in Manchuria.

- 14 Russian cruiser Boyarin torpedoed at Port Arthur by Japanese destroyers.

- 21 The Viceroy, Admiral Alexeieff, removes his headquarters from Port Arthur to Mukden.

- 23 First Japanese attempt to block Port Arthur harbour. Unsuccessful.

- 25 Russian destroyer Vnushitchin sunk in Pigeon Bay.

MARCH

- 6 Vladivostock forts bombarded by Japanese ships. A Russian destroyer sunk by Japanese torpedo-boats.

- 17 Russian destroyer Skori blown up by a mine.

- 27 Second attempt to block Port Arthur. Also unsuccessful, in spite of heroic bravery of Japan's sailors.

- 28 Japanese defeat Cossacks at Cheng-ju, in Korea. A small affair, but the first fight on land. General (now Count) Kuroki commences his advance, with the First Army Corps of 45,000 men, on Wi-ju, at the mouth of the Yalu (Korea).

APRIL

- 7 Russians fall back before Kuroki, who occupies Wi-ju.

- 13 Russian battleship Petropavlovsk strikes a Japanese mine (having been lured on to a mine-field by Admiral Togo's tactics) and sinks; Admiral Makaroff, the battle-painter Verestchagin, and all on board drowned except eighty. The Grand Duke Cyril amongst the survivors.

- 25 Russian Vladivostock squadron cruises, sinks small Japanese merchant-steamer and the transport Kim-shū Maru, the latter with troops on board, who refuse to surrender and continue to fire until covered by the waves. The officers commit harakiri.

1904

MAY

- 1 Kuroki forces the passage of the Yalu River. Complete rout of the Russians. Japanese artillery splendidly handled. Japanese infantry storm Kiu-hen-cheng. Japanese take 29 guns, bury 1,363 Russian dead, and take 613 prisoners. Japanese loss 318 killed, 783 wounded.

- 3 Admiral Togo seals up Port Arthur, as far as large craft are concerned, by sinking eight merchant steamers (purchased for the purpose) in the narrow mouth of the harbour.

- 5 Second Japanese Army Corps, under General (now Count) Oku, lands at Yen-tao, on east coast of Liao-tung Peninsula. Landing covered by the fleet under Admiral (now Count) Togo, whose headquarters, carefully kept secret, are at the Hall Islands, on the west coast of Korea.

- 12 Oku's troops occupy various points on the Peninsula and cut the railway. A Japanese torpedo-boat destroyed by Russian mine.

- 15 A Japanese despatch-boat meets with the same fate. On this unlucky day for the Japanese Navy it lost, further, the splendid cruiser Yoshino, with 235 officers and crew. She was rammed by her comrade, the cruiser Kasuga, in a dense fog off Port Arthur. Worse still, the battleships Hatsuse and Yashima struck Russian mines and sank, the former with 61 officers and 378 crew, from the latter all hands were saved. This happened ten miles south-east of Port Arthur. The loss of the Hatsuse was kept secret for some time, that of the Yashima until the war was over. The Russians also lost a ship at this time, the cruiser Bogatyr, which ran ashore in a fog near Vladivostock, and became a total wreck.

- 27 Oku captures Kim-chau and carries the strong Russian position at Nan-shan at the ninth successive assault. He takes 68 guns and 10 machine guns, losing 739 killed and 3,456 wounded.

- 29 Oku takes Dalny (Tia-ien) to be used as a sea base. General Baron (later Count) Nogi commences the investment of Port Arthur, defended by General Stoessel.

HARMSWORTH HISTORY OF THE WORLD

1904

JUNE

14 Oku, having marched northward to meet & General Stackelberg, who was endeavouring to relieve Port Arthur, defeats him at Telissu. Japanese bury 1,854 Russian dead, and take 16 guns and 300 prisoners. Japanese loss 217 killed, 946 wounded.

23 Field-marshal Marquis (now Prince) Oyama appointed Commander-in-Chief of the three army corps (Kuroki's, Oku's, and General Count, now Marquis, Nodzu's), which were now in touch along a front of from 150 to 180 miles. The late Lieut-General Kodama was appointed Chief of Oyama's Staff

27 Kuroki captures the Ia-lung and Mo-tien-lung Passes.

JULY

4 After a few days of truce caused by the torrential rains, the Russians attempt to retake the Mo-tien-lung Pass and fail

6 Nodzu has three days continuous fighting and drives the enemy back. He occupies Kai-ping

17 Lieut-General Count Keller, with two Russian divisions, attempts, but in vain, to retake the Mo-tien-lung Pass

25 Oku occupies Ta-shih-chiao, after fighting all day and far into the night

27 Japan seizes Niu-chwang, and make it an advanced base

31 Japanese advance all along the line

AUGUST

28 Major-General Kontkowsky defeated and killed at An-shan-shan. Japanese take eight field guns after stubborn fighting. Almost at the same time, Kuroki is fighting hard against Kuropatkin, who tries to overwhelm him before the other army corps can come to his assistance, but fails, and loses eight guns at Hung-sha-lung

AUGUST 30 TO SEPTEMBER 4

The six-days battle of Liau-yang. Kuroki, Nodzu and Oku defeat Kuropatkin, who, however, makes a splendid retreat, extricating his army from a very dangerous position. Opposing forces. Russians about 180,000; Japanese about 200,000. Russian losses about 4,000 killed and 12,000 wounded. Japanese casualties about 17,539.

SEPTEMBER

Torrential rains throughout the greater part of the month made operations impossible.

OCTOBER

10 The five-days' battle of the Sha-ho. The Russians, under Kuropatkin, defeated by Oyama. The Japanese bury 13,333 Russian corpses, and capture 709 prisoners and 45 guns. The total Russian casualties in this great fight are estimated at about 60,000, the total Japanese casualties at about 15,000.

The exhausted armies entrench themselves, the River Sha-ho dividing them, and remain watching each other for the rest of the year.

1904

THE SIEGE OF PORT ARTHUR

JULY

2 Capture of the Miao-tsun Fort.

6 Taking of No. 16 Fort.

26 Capture of Lang-shan ("Wolf's Hill"), to three miles north of the harbour and commanding it. The Japanese lose over 4,000 killed and wounded in the three days fighting, but the Russians are driven back from the outlying works to the permanent defences

AUGUST

8 Taku-shan and Shaku-shan, on the eastern front, taken by storm. Batteries mounted on these important positions, including heavy guns from the ships, with seamen-gunners to serve them.

10 Summons to surrender sent in to General Stoessel, and promptly and emphatically refused, as is also an offer of safe-conduct for all non-combatants. A general assault is, soon after, delivered, but fails on the whole, although the forts east and west of Pan-lung-shan are captured. This terrible assault costs the Japanese a heavy casualty list. It is estimated that they lost 14,000 killed and wounded between August 10th and 24th. Direct assault proving impracticable, the old-fashioned approach by saps, parallels, and mines is decided on, and the whole besieging force is set to dig between thirty and forty miles of trenches and tunnels

SEPTEMBER

29 Several forts are captured, including Fort Kuropatkin. The position of these forts enables the Japanese to damage some of the Russian warships in harbour by indirect fire

OCTOBER

25 Heavy bombardment by the largest siege and naval guns continues ceaselessly for four days, doing great damage to the Russian guns.

30 The crests and glacis of Sung-shu-shan, Erh-lung-shan, and the northern fort of East Ki-kwan-shan are taken, with another fort near Ki-kwan-shan, in which three field guns and two machine guns are taken

NOVEMBER

3 Bombardment of the dock and eastern harbour, causing a great fire and sinking some ships.

26 General attack on the centre of the permanent forts.

30 Capture of 203-Metre Hill, which commands the harbour and dockyard. Failure of attempt, on same day, to storm Erh-lung-shan and Sung-shu-shan forts.

DECEMBER

2 Carnage so great that a six-hours' truce is arranged for dealing with the dead and wounded on both sides.

THE TRIUMPH OF NEW JAPAN

1901

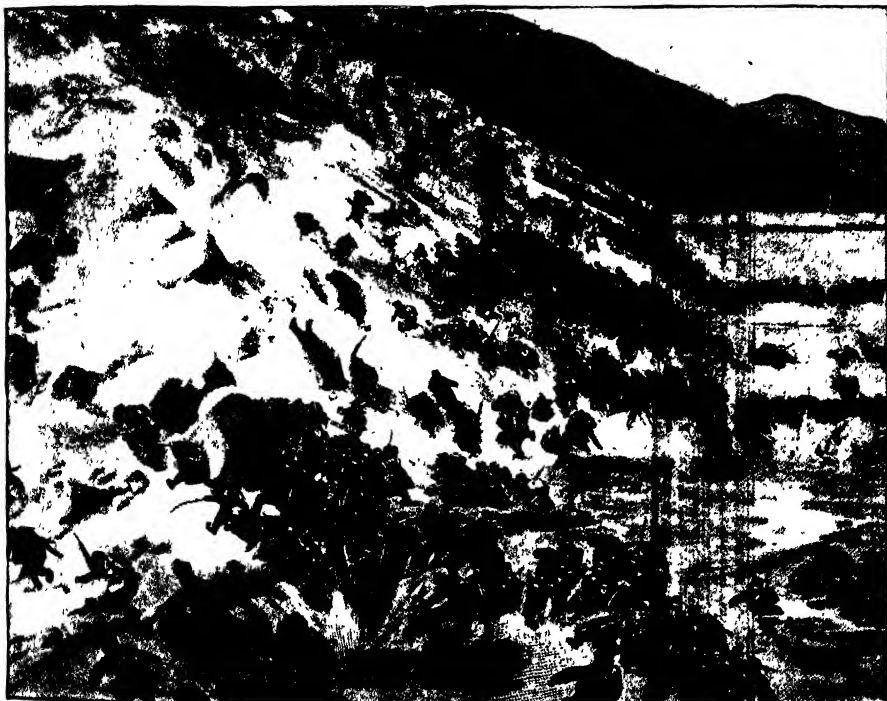
DECEMBER

- 3 Japanese bring up heavy ordnance to 203-Metre Hill, and bombard the harbour with 11-inch shells, hitting most of the warships repeatedly, putting them out of action and partially submerging most of them, between this date and the 9th.
- 9 The Sevastopol steams out to the mouth of the harbour and is torpedoed by Japanese torpedo-boats.
- 12 Bold raids by Japanese torpedo-boat flotillas. One boat disabled and abandoned.
- 14
- 18 Capture, at night, of the north fort of East Ki-kwan-shan on the eastern ridge, with a number of field, quick firing, and machine guns.
- 22 Japanese hold all the Russian advanced positions to the west of the fortress.
- 28 The very strong Eih lung-shan fort is undermined, the tunnels having to be cut through the solid rock. The fort is breached by dynamite and carried by storm, a large number of guns, including four heavy ones and thirty guns of 37-millimetre calibre, are taken.
- 31 The great Sung-shu-shan Fort captured, together with seven guns, by similar means to those employed against Eih-lung-shan.

1905

JANUARY

- 1 General Nogi receives a letter, of the previous day's date, from General Stoessel, acknowledging the uselessness of further resistance, and proposing a parley. General Nogi assents, and sends a staff-officer into the fortress.
- 2 At four p.m., the terms of surrender are arranged. The Emperor of Japan telegraphs his appreciation of the gallant defence, and desires that all the honours of war should be paid to General Stoessel and his troops. At 9.45 p.m. the capitulation is signed, whereby the fortress, with all arms, ammunition, stores, ships—in short, all Government property—are to be handed over to the Japanese, some of the forts being immediately evacuated and transferred as a guarantee.
- 3 The Russian officers, naval, military, and civil, are allowed to retain their swords, and all those giving their written parole are permitted to return to Russia, each officer being allowed to take one soldier-servant with him.
- 7 The evacuation of the fortress is completed this day. The total number of prisoners amounts to 878 officers and 23,491 men, whereof 441 officers, and 229 orderlies accompanying them, give their parole. This total of prisoners includes more than 6,300 naval officers and seamen.



THE JAPANESE ARMY IN THE MOUNTAINS: CROSSING THE YALU RIVER UNDER FIRE



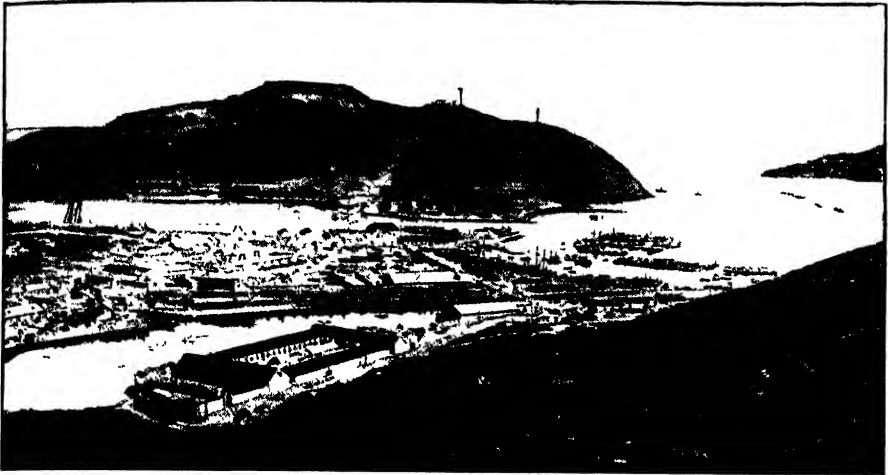
PORT ARTHUR DURING OCCUPATION BY THE RUSSIANS. THE OPPOSITE DRAWING SHOWS

The Japanese behaved with the greatest kindness and consideration to the prisoners, both at the surrender and afterwards at the admirably-managed cantonments erected for them in Japan. A special department was instituted for the purpose of supplying their relatives at home with news of their whereabouts and condition, and, for the first time in history, efforts were made to hand to the families of the Russian dead, through the

intermediary of the French Government, such articles of private property as were found on their bodies by the Japanese, when time would allow of a search. General Count Nogi, the chivalrous conqueror of Port Arthur, the fortress that nature and military engineering skill had combined to make so strong that it was generally regarded as impregnable, lost both his sons, one at Nan-shan and the other killed during the siege. His trusted



THE REMARKABLE SEVEN-MILE FRONT OF THE JAPANESE ARMY, AS IT APPEARED
This picture and that on the opposite page are two parts of the same scene

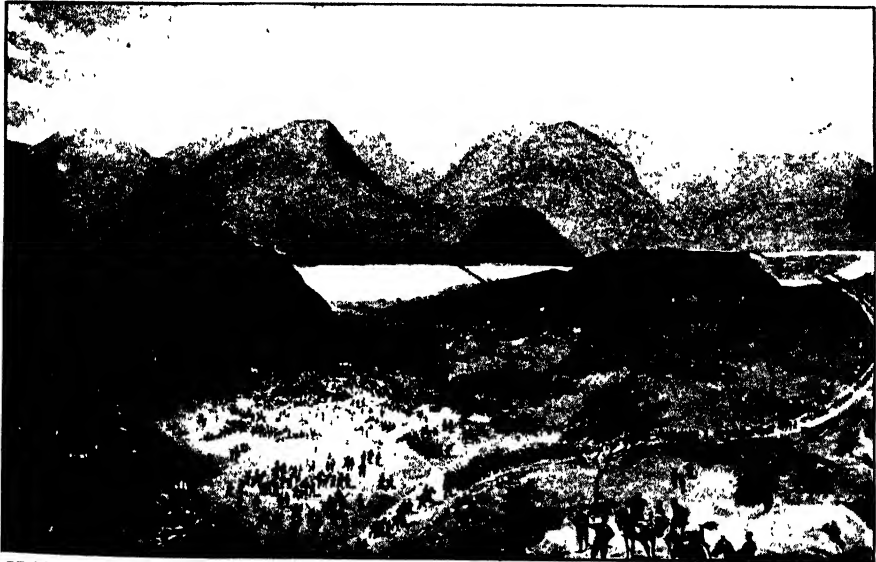


THE SCENE OF THE FIRST TORPEDO ATTACK ON PORT ARTHUR BY THE JAPANESE

old soldier-servant, his favourite horse, and his faithful dog were also killed before Port Arthur. General Nogi held a review of his victorious troops at Port Arthur, and thus ended the greatest siege of modern times, one in which the Japanese performed miracles of valour and patriotic devotion.

During the siege the Russian cruiser Novik came out, with ten destroyers, on June 14th, 1904, and an inconclusive engagement with Japanese torpedo-

craft ensued. On the 13th of the same month the Vladivostock cruiser squadron made a raid outside the Straits of Korea, looted and sank two small Japanese sailing ships, and sank the transport Izumi Maru, after the people on board those ships had escaped in the boats. Shortly afterwards, the same squadron torpedoed and sank the transports Hitachi Maru and Sado Maru, with all on board, as they refused to surrender.



CROSSING THE YALU RIVER, IN KOREA, DURING THE WAR WITH RUSSIA, ON MAY 1, 1904
This picture and that on the opposite page are two parts of the same scene

The Japanese destroyers and torpedo-boats were unceasingly active during the siege of Port Arthur, harrying such of the enemy's ships as ventured to the mouth of the harbour or outside. They succeeded in damaging several of them. On August 10th, 1904, the Russian squadron attempted to escape from Port Arthur, where it was

Battleships from the Bottom of the Sea

being subjected to a plunging fire from the Japanese heavy guns on Wolf's Hill. Admiral Vittoft was in command, and was killed in the action, lasting from noon till night, which ensued when Admiral Tōgō intercepted and dispersed the Russians. Five battleships, one cruiser, and three destroyers managed to regain the harbour, only to be sunk in its muddy waters, later on, by the Japanese fire. They were ultimately raised, with great skill, by the Japanese, and most of them, under new names, now form part of the Japanese Navy. The ships which did not return into the harbour mostly escaped to neutral ports, where they were disarmed and interned until the close of the war.

On August 14th, 1904, an attempt, by the Vladivostok squadron, to sail south, was frustrated by Admiral Kamimura, who sank the celebrated Russian cruiser *Rurik*, from which the Japanese rescued 600 drowning Russians, as they said, "in return for the cruel loss of Japanese lives when the *Novik* sank the transport *Hitachi Maru*." Truly, a noble revenge! On September 18th, 1904, the Japanese armoured gunboat *Hei-yen* foundered off Pigeon Bay, through striking a mine, 300 men going down in her. The cruiser *Sai-yen* also struck a mine on November 13th, and sank, with her commander and 39 men, 191 officers and men being saved by the boats of other ships.

All the other work done by the Japanese Navy, heroic though it was, pales beside its greatest achievement, the *Trafalgar* of modern times, the glorious

Trafalgar of Modern Times

victory won by the Japanese Nelson, Admiral Count Tōgō, over the fleet of Admiral Rozhdestvensky, which had been seven months on its weary voyage from the Baltic to the Straits of Tsushima, there to be practically annihilated, as a fleet, on May 27th, 1905. Never was the progress of a fleet watched with greater interest all over the world, and, although it had become known that such a ridiculous Armada—a

medley of good ships and bad, fast ones and slow, manned, for the most part, by landsmen in sailors' rig—had never yet put to sea, the crowning victory of the Japanese Navy came as a surprise to many.

With consummate strategy, Tōgō fixed upon the exact spot where he would like to meet the enemy in Japanese waters. He pounced upon them, just there, like a Japanese hawk, and the superior gunnery and seamanship of the Japanese, the greater speed of their ships, the homogeneous nature of their squadron, and the terrible, stupefying effects of the high explosives with which their great shells were charged, made the Russian Admiral's fight a hopeless one. But even without the advantages just enumerated, the Japanese would have gained the victory, because they meant to, and they knew how.

In these few words are summed up the two greatest lessons to be derived from the Russo-Japanese War. That victory is only for those who are determined to sacrifice their lives, if need be, to gain it, provided they unite with their indomitable spirit

The Tragedy of the North Sea

thorough technical knowledge and the skill which comes only from long and careful, intelligent training. The voyage of the Baltic Fleet to meet its doom at Tsushima was, when the difficulties arising from its composition are taken into consideration, really a wonderful feat of seaman ship; what Admiral Rozhdestvensky must have suffered from continual anxiety during those long months may be better imagined than described. The hyper-nervous condition of his officers was well illustrated by the tragedy of the North Sea, when, on the night of October 21st, 1904, his fleet fired at random on the Hull trawlers, peacefully pursuing their avocation on the Dogger Bank. The steam-trawler *Crane* was sunk, being mistaken, so it was alleged, for a Japanese torpedo-boat; other craft were damaged, two men were killed and several seriously wounded, including some Russians, for, in their frenzied panic, the Russian gunners kept up a heavy fire on their own ships, wounding the chaplain of their cruiser *Aurora* so severely that he died at Tangier, when the squadron called there.

This outrageous occurrence caused burning indignation in Great Britain, and the Government found itself compelled to ask Russia for redress in such a severe tone



THE SIX-DAYS BATTLE OF LIAO-YANG, WHEN NEARLY 400,000 MEN WERE ENGAGED
In this battle Kuroki, Nodzu, and Oku defeated Kuropatkin, the Russian general, who, however, made a splendid retreat, extricating his army from a very dangerous position. The opposing forces were : Russians, about 130,000, Japanese, about 200,000. The Russian losses were about 4,000 killed and 12,000 wounded, the Japanese casualties being about 17,500.

that the Japanese feared, for a moment, that the glory of their ultimate triumph might be diminished by a British participation in the overthrow of Russia. Their fears were groundless; Britain soon moderated her tone, took part in a solemnly farcical Commission of Inquiry held in Paris, and accepted an indemnity. On

The Fear of British Intervention

January 11th and 12th, 1905, General Mishchenko's Cossack and other cavalry raided down to Old Niu-chwang, destroying a quantity of Japanese stores, but this effort, about the only instance of dash on the part of the Russian horsemen—the Cossacks entirely lost their ancient reputation in this campaign—had no effect whatever on the course of the war, and was far surpassed in boldness by the raid of a small body of Japanese cavalry, who penetrated a long way behind the Russian lines.

From January 25th to 29th a battle raged at Hei-kau-tai, where the Russians, under Gripenberg, attacked the left wing of the Japanese operating in Manchuria, but were repulsed. On February 23rd hostilities were resumed at the other end of the line, where the Japanese night was beginning its movement against Mukden, which led to the occupation of that city by the Japanese, after a battle that ranks as probably the greatest in history, lasting a week of fighting by day and night, culminating in the entry of the Japanese into the capital of Manchuria on January 10th. In the battle of Mukden 750,000 men were engaged (about 350,000 Russians and about 400,000 Japanese). The Russians lost about 28,500 killed, between 90,000 and 100,000 wounded, and 66 out of Kuropatkin's 1,500 guns. The Japanese took about 45,000 prisoners in this stupendous fight, their victory costing them a loss of nearly 50,000 dead and wounded. These figures must be pondered over before their full significance can be thoroughly grasped.

750,000 Men in Battle at Mukden

The further operations in Manchuria were of minor importance. General Linevitch, who replaced, on March 17th, Kuropatkin as Commander-in-Chief, had no opportunity of retrieving his country's lost fortunes in the Far East, for Tōgō's victory had set the seal on Japan's triumph. Russia understood it. Weary and bleeding from many wounds, robbed, right and left, by those whose honesty should have been unimpeachable,

and with revolution simmering at home, she was willing to listen to President Roosevelt's invitation to negotiate, extended to her and to Japan.

On August 9th, 1905, nine days after the surrender of the Russian forces in the Island of Saghalin, the Peace Conference opened at Portsmouth, New Hampshire, U.S.A. From that day till August 26th the plenipotentiaries of the two empires discussed, without any apparent chance of agreement, and it seemed as if the war would have to recommence when, on August 26th, Mr. (later Count) de Witte finally declared that Russia refused to pay any war indemnity whatsoever. To the world's amazement, on August 29th complete agreement between the late belligerents was rendered possible by the announcement, by Baron (later Count) Komura, that Japan waived her demand for an indemnity, and accepted the southern half of Saghalin, up to the fiftieth degree of north latitude, in lieu of the whole island she had at first claimed.

The conditions of the peace were set forth in a long agreement, of which, in view of its historic interest, we give the chief provisions.

There shall henceforth be peace and amity between their Majesties the Emperor of Japan and the Emperor of All the Russias and between their respective States and subjects.

The Imperial Russian Government, acknowledging that Japan possesses in Korea paramount political, military, and economical interests, engages neither to obstruct nor interfere with the measures of guidance, protection, and control which the Imperial Government of Japan may find it necessary to take in Korea. It is understood that Russian subjects in Korea shall be treated exactly in the same manner as the subjects or citizens of other foreign Powers—that is to say, on the footing of the most favoured nation. The two High Contracting Parties will abstain on the Russo-Korean frontier from taking any military measures which may menace the security of Russian or Korean territory.

Japan and Russia mutually engage to evacuate simultaneously Manchuria, except the territory affected by the lease of the Liautung Peninsula; and to restore to the exclusive administration of China all portions of Manchuria now under the control of the Japanese or Russian troops with the exception of the territory above mentioned. Russia declares she has not in Manchuria any territorial advantages or preferential or exclusive concessions in impairment of Chinese sovereignty or inconsistent with the principle of equal opportunity.

Japan and Russia reciprocally engage not to obstruct any general measures common to all countries which China may take for the development of the commerce and industry of Manchuria.



THE JAPANESE, UNDER GENERAL OKU, CAPTURING THE WALLED TOWN OF KINCHAU

HARMSWORTH HISTORY OF THE WORLD

Russia transfers and assigns to Japan, with the consent of China, the lease of Port Arthur, Ta-lien, and adjacent territory and territorial waters and all rights, privileges, and concessions connected with or forming part of such lease, and she also transfers and assigns to Japan all public works and properties in the territory affected by the above-mentioned lease. Japan undertakes that the proprietary rights of Russian subjects in the territory above referred to shall be perfectly respected.

Russia engages to transfer and assign to Japan, without compensation and with the consent of the Chinese Government, the railway between Chang-chun (Kwang-cheng-tze) and Port Arthur and all its branches, together with all rights, privileges, and properties appertaining thereto in that region, as well as all coal-mines in the said region belonging to or worked for the benefit of the railway. The two High Contracting Parties mutually engage to obtain the consent of China mentioned in the foregoing stipulation.

Japan and Russia engage to exploit their respective railways in Manchuria exclusively for commercial and industrial purposes, and in nowise for strategic purposes. It is understood that this restriction does not apply to the railway in the territory affected by the lease of the Liau-tung Peninsula.

Japan and Russia, with a view to promote and facilitate intercourse and traffic, will, as soon as possible, conclude a separate convention for the regulation of their connecting railway services in Manchuria.

Russia cedes to Japan in perpetuity and full sovereignty the southern portion of the Island of Saghalin and all islands adjacent thereto and public works and properties thereon. The 50th degree of north latitude is adopted as the northern boundary of the ceded territory. Japan and Russia mutually agree not to construct in their respective possessions on the Island of Saghalin or the adjacent islands any fortifications or other similar military works. They also respectively engage not to take any military measures which may impede the free navigation of the Straits of La Pérouse and Tartary.

It is reserved to the Russian subjects, inhabitants of the territory ceded to Japan, to sell their real property and retire to their country; but if they prefer to remain in the ceded territory they will be maintained and protected in the full exercise of their industries and rights of property on condition of submitting to Japanese laws and jurisdiction. Japan shall have full liberty to withdraw the right of residence or to deport from such territory any inhabitants who labour under political or administrative disability. She engages, however, that the proprietary rights of such inhabitants shall be fully respected.

Russia engages to arrange with Japan for granting to Japanese subjects rights of fishery along the coasts of the Russian possessions in the Japan, Okhotsk, and Bering Seas. It is agreed that the foregoing engagement shall not affect rights already belonging to Russian or foreign subjects in those regions.

The treaty of commerce and navigation between Japan and Russia having been annulled by the war, the Imperial Governments of Japan and Russia engage to adopt as the basis of their

commercial relations, pending the conclusion of a new treaty of commerce and navigation on the basis of the treaty which was in force before the present war, the system of reciprocal treatment on the footing of the most favoured nation.

The Governments of Japan and Russia shall present to each other a statement of the direct expenditures respectively incurred by them for the care and maintenance of prisoners from the date of capture or surrender up to the time of death or delivery. Russia engages to repay Japan the difference between the actual amount so expended by Japan and the actual amount similarly disbursed by Russia.

By an additional Article both Powers are allowed to station troops in Manchuria to guard their Railways, their number not to exceed 15 men for each kilometre of track.

In presence of the leniency of the victors, displayed in this treaty, the world was at a loss to understand Japan's sudden moderation. It was generally ascribed, in English-speaking countries, to an almost superhuman magnanimity; and there was, indeed, something of this noble spirit in the decision taken, at the eleventh hour, by the Emperor's advisers: but the chief reason that induced them was, without doubt, the financial exhaustion of Japan at the time.

Financiers The financiers of Europe and
the Real America were the real peace-
Peacemakers makers, who refused to let either Japan or Russia have money to continue the war, except on exorbitant terms. And money is still the crucial question in connection with the future development of that wonderland Japan.

Resplendent in her new glory, that shines, indeed, "beyond the seas," she is, whilst wisely increasing her armed strength, settling down to a commercial and industrial campaign in which she hopes to win victories as brilliant as were her triumphs in the late war. Recognising that commerce is, after all, a kind of warfare, in which success depends on qualities and methods analogous to those that brought her victory, she is preparing for the commercial conquest of the Far East. The one thing she requires for that purpose is increased capital. The necessity of obtaining it from abroad is a strong guarantee of her peaceful demeanour. She knows full well that excess of pugnacity on her part would forfeit the confidence of foreign capitalists and damage her credit. And now a new and opulent money-market is open to her in Paris, chiefly as a result of the Franco-Japanese Agreement, guaranteeing the *status quo* of the possessions of both in the



Keystone View Co

JAPANESE SOLDIERS ON THE WAY TO THE FRONT THE NOONDAY MEAL OF TEA AND RICE

Far East, signed in 1907. Whether it come from the inexhaustible stocking of the frugal French worker or from elsewhere, the question of foreign capital, its easy introduction, and profitable employment, remains the one on which the whole future development of Japan hinges. Will the Occident find the capital wherewith to finance the strenuous competition of Japan in industries, trade, and navigation? In other words, will it "cut a stick for its own back"? The answer must be, undoubtedly, affirmative, provided the security be satisfactory and the profit alluring. Abstract considerations as to probable consequences to future generations trouble the money-merchants but little.

Japan's rulers have, indeed, a difficult task before them. Whilst safeguarding her interests, they have to keep within due bounds the natural pride, not to say arrogance, that shines from the eyes of every Japanese since the victory over Russia. Every man in the nation holds his head higher since that triumph placed

Japan amongst the Great Powers, her Legations in the principal capitals being raised to Embassies. It is the duty of Japan's rulers to curb the burning indignation caused by what the nation considers a slight to its honour—the refusal, on the part of Californians, British Columbians, and Australians to treat Japanese on a footing of perfect equality. The matter is one of grave importance, complicated, in the case of the British dependencies, by the fact of Japan and Britain being no longer merely partners in an Agreement, but allies, duly wedded by the Treaty of Defensive and Offensive Alliance signed in London on August 12th, 1905, and made public, officially, on September 27th of the same year. The following is the text of this compact:

The Governments of Great Britain and Japan, being desirous of replacing the Agreement of 1902, have agreed upon the following Articles, which have for their object

The consolidation and maintenance of the general peace in the regions of Eastern Asia and of India; the preservation of the common interest of all Powers in China by insuring the

HARMSWORTH HISTORY OF THE WORLD

independence and integrity of the Chinese Empire and the principle of equal opportunities for the commerce and industry of all nations in China, and the maintenance of the territorial rights of the High Contracting Parties in the regions of Eastern Asia and of India, and the defence of their special interests in the said regions. The articles follow.

It is agreed that whenever, in the opinion of either Great Britain or Japan, any of the rights and interests referred to in the preamble of this Agreement are in jeopardy, the two Governments will communicate with one another fully and frankly, and will consider in common the measures which should be taken to safeguard those menaced rights or interests.

If by reason of unprovoked attack or aggressive action, wherever arising, on the part of any other Power or Powers either Contracting Party should be involved in war in defence of its territorial rights or special interests mentioned in the preamble of this Agreement, the other Contracting Party will at once come to the assistance of its ally, and will conduct the war in common and make peace in mutual agreement with it.

Japan possessing paramount political, military, and economic interest in Korea, Great Britain recognises the right of Japan to take such measures of guidance, control, and protection in Korea as she may deem proper and necessary to safeguard and advance those interests, provided always that such measures

are not contrary to the principle of equal opportunities for the commerce and industry of all nations.

Great Britain having a special interest in all that concerns the security of the Indian frontier, Japan recognises her right to take such measures in the proximity of that frontier as she may find necessary for safeguarding her Indian possessions.

The High Contracting Parties agree that neither of them will, without consulting the other, enter into separate arrangements with another Power to the prejudice of the objects described in the preamble of this Agreement.

The conditions under which assistance shall be afforded by either Power to the other in the circumstances mentioned in the present Agreement, and the means by which such assistance is to be made available, will be arranged by the Naval and Military authorities of the Contracting Parties, who will from time to time consult one another fully and freely upon all questions of mutual interest.

The chief objection to Japanese immigrants alleged by their bitter opponents is that they belong to a race which will not—nay, cannot—assimilate with the white population. That is a hard saying, and requires careful investigation. Has any attempt at assimilation ever been made in the countries in question, and how has it fared? Until more light is thrown upon this point, there will always be, in the minds of the unprejudiced, a shrewd suspicion that it is the excellence of the Japanese immigrant's work—not, as often thought its cheapness—for he soon "assimilates" his demands to the current rate of wages and his frugality, his docility, that make him unpopular with that particular class of so-called "workers" whose aim in life appears to be to work as little as possible and obtain high pay in return for very little exertion. To anyone who knows the people of Japan well, it must appear clearly evident that frequent and intimate contact between them and the white race can tend only to the ultimate good of both. It is likely that association with white people would tend, in time, to modify, perhaps to remove, the evil characteristics that mar the Japanese nature. On the other hand, there is no doubt that the white race have much to learn from a nation that is, on the whole, composed of good men and women—a nation gifted with grand virtues far outweighing those faults that are apt to grate unpleasantly on Occidental nerves. In one word, a nation that has succeeded in producing that marvel of history—New Japan.



PRINCE OYAMA

Keystone View

Chief of the Japanese Armies in the war with Russia.

ARTHUR DIOSY



THE EMPEROR AND EMPRESS OF JAPAN

On the death of the Emperor Mutsu-hito, July 29th, 1912, his son, the Crown Prince, Yoshihito Harunomiya, born August 31st, 1879, and declared heir-apparent 1887, succeeded to the throne. Emperor Yoshihito, while Crown Prince, married the Princess Sada-ko, fourth daughter of Prince Kujo Michitaka, on May 10th, 1900, and three sons are the fruit of the marriage.

Hirohito Michinomiya, born April 29th, 1901, the Crown Prince.

Yasuhito Atsunomiya, born June 25th, 1907.

Nobuhito Terunomiya, born January 3rd, 1905.

The Emperor's Civil List is fixed at £300,000, and the royal palace is at Tōkiō.

It was the death of the late Emperor that moved General Nogi and his wife to commit harikari.

for these two, brought up in the old traditions of Japanese loyalty, deemed that with the passing of their sovereign, whom Count Nogi had so long and so faithfully served, their own earthly lives should end. The dramatic suicide, and the responsible motive, startled the West. Suddenly an outlook and an ethical position utterly incompatible with the European outlook and Christian ethics were revealed. Japan, for all its reforms and adaptations of Western manners and customs, was seen, in this death of General Nogi and his wife, to be still far from the civilisation of Europe. But Count Nogi belonged to the older order in Japan, and it is unlikely that the practice of harikari will survive the growing dislike of the rising generation to the traditions that governed their forefathers.



SIBERIA

THE LAND AND ITS PEOPLES

LIFE NEAR THE NORTH POLE

THE NOMAD NATIONS OF EAST AND WEST

THE DWELLERS BY THE SEA

SIBERIA lies, like the body of some giant half numbed with frost, between the Mongol Steppes and the icy waters of the Arctic Ocean

This enormous territory, with its magnificent rivers, would offer a boundless store of wealth to the inhabitants were it not that a terrible climate blocks the mouths of the rivers with ice, changes the soil of the vast plains

into swamps and barren tundras, and even in summer keeps the ground frozen hard beneath its surface. It is true that the country which we call Siberia falls into various divisions according to the climate. The northern tracts, which can hardly support a thin and widely scattered population, abut further to the south on a region of forests, which are especially dense in the mountainous east, while in the level west begins the steppe, which stretches without a break to Turkestan and Eastern Europe. Various economic zones are thus produced: a North Siberian, which embraces the tundras, and is broader in the west than in the east, a West Siberian prairie zone, and an East Siberian forest zone. Besides these the east coast must be reckoned a separate economic region, while the northern sea is of little value to the inhabitants of the

tundras; the east coast, with the lower Amur river and Kamchatka, may be called a strip, and there fishing is the staple means of existence.

The various forms of social economy which exist in Siberia are not, of course, restricted to this region. The climatic zones, taken as a whole, encircle the earth in belts, however much the differences of height in the countries and the influences of the temperatures of the sea complicate the simple conditions. Inside these belts we find everywhere peoples who are subject to almost the same natural conditions, and have adapted themselves in their way of life to these circumstances. Thus tribes which are of completely different origin show in this way an affinity of habits and customs which is often closer and more marked than that of blood; for example, the Arab nomad of the

steppe resembles the Mongols, and the roving Bushmen of South Africa have more resemblance to the Australian blacks than to the Nigritian agriculturists. It is not, however, the climatic conditions only which affect the economic life of a people; the possibilities of intercourse form an additional factor. If, for instance, the nomadic methods of life, for which large portions of their country

The Natural Conditions of Siberia

Economic Life of the Peoples



THE SCENERY OF SIBERIA. FOREST, LAKE, RIVER AND MOUNTAIN
 These five glimpses of Siberian scenery represent a Siberian lake, a wild and gloomy spot in the Altai Mountains (upper left); a view across the Kurgiz Steppe, showing a Siberian river (upper right); a pool in the Altai Mountains (lower left), and in the centre, a scene in the forest region.

SIBERIA—THE LAND AND ITS PEOPLES

are adapted, had been known to the isolated Australians, the Europeans on their landing would have found a quite different people, capable, probably, of offering a stronger resistance.

On the other hand, good example may be despised; the Bushman has learnt nothing from his cattle-breeding neighbours. Peculiarities of character which have been acquired by a long process of heredity and natural selection, but are difficult to express and define accurately, play an important part in this. In spite of these limitations, the climatic-economic zones gain importance in proportion as the other sources of historical knowledge grow scanty. From this aspect we cannot treat the Northern Siberians merely as a distinct group of the human race, but must investigate the economic zone to which they, in common with American and European stocks belong—that is to say, the Northern Polar zone, whose inhabitants have been called by the collective name of Hyperboreans. The main features of this universal Hyperborean, or extreme northern, civilisation are determined by the direct

The People Nearest the North Pole

and indirect influences of the climate; on the other hand, the separate branches into which it is divided are differentiated by the specific character of each several region, by its position as regards the rest of the world, and by the type of its inhabitants. The direct influence of climate appears very distinctly in modes of dress and domestic architecture, since among the Hyperboreans some special protection for the body is absolutely necessary, owing to the inclemency of the weather. The indirect influences of climate show themselves in the fact that in the north the number of edible plants is very small. For food and for the paraphernalia of civilised existence the peoples of the north rely chiefly on the abundant fauna of those regions. The extensive and almost exclusive employment of animal and mineral in the place of vegetable products is the most striking characteristic of the northern culture.

This culture appears in its purest form among the Esquimaux of America, since hardly any southern influence is perceptible among them. Utensils and weapons of bone, horn, and stone, fur clothing, houses and tents constructed from stone, blocks of snow, or skins, are the characteristic features; to these we may add, as

peculiarities equally produced by the climate, snow-shoes, snow spectacles, and sledges drawn by dogs. The Esquimaux show at the same time that the Arctic tribes, like all other primitive races of the globe, at first practised a purely acquisitive economy. They obtained the greater part of their subsistence by hunting or

Life and Culture near the Pole

fowling, or, to a less extent, by fishing. Wild plants, in so far as they were suitable for food, were by no means despised. Indeed, among the southern Ostiaks, roots and bulbs constituted a considerable part of their diet, but there is nowhere any idea of agriculture. Still less was there any notion of breeding domestic animals, with the solitary exception of the dog, which almost everywhere on the earth is the companion of man, even among the roving nations, and has acquired a peculiar importance among the Hyperboreans. In these regions the dog, as a carrying and drawing animal, improves the mobility of the inhabitants, and thus widens the area from which they satisfy their needs. In winter also, when provisions are scarce, he serves his master as food, usually only a few dogs are left alive in order to keep up the breed.

Like these tribes, the European inhabitants of the southern ice-belt lived, during the Diluvial Period, in the most simple Hyperborean fashion, as we learn from prehistoric finds. Like the Esquimaux, they delighted in a rude form of art, which aimed at a realistic representation of animal and human forms, and may in essentials correspond directly to the character and inclinations of these purely hunter peoples. In order to explain this affinity, it is not necessary to dwell upon the former junction of Greenland with Western Europe, though this may have facilitated migrations among the Arctic nations. But, strangely enough, the Asiatic and the modern European

Primitive Life of the Tribes

Hyperboreans do not possess this fondness for naturalistic art, but prefer a conventional ornamentation. This small trait illustrates the great difference which has grown up between the American and Asiatic polar nations. The former have remained hunters and gatherers of plants; the latter have mostly changed into Arctic nomads, and thus revolutionised their economic principles, their interests, and their inclinations. This is the result of a



A CHARACTERISTIC SCENE IN THE SETTLED COUNTRY OF WESTERN SIBERIA



THE URAL MOUNTAINS SHOWING A VILLAGE OF LOG HOUSES IN THE VALLEY

CONTRASTS OF SIBERIA'S NATURAL CONDITIONS



ON SIBERIA'S GREATEST WATERWAY SCENES ON THE AMUR RIVER

The Amur, one of the most important rivers of Asia flows through Siberia for 2,760 miles. Formed by the union of the Shilka and the Argun at the Manchurian boundary, the Amur breaks through the Khingan Mountains, which stretch across Manchuria and the Amur Province, and is forced northwards by the Sikhotealin Mountains in the southern Coast Province, entering the sea near the north end of Saghalin Island. The waters of the Amur and its great tributaries are navigable for 8,400 miles. Steamers ply regularly during the season of navigation, from May to October. The upper pictures on this page show traffic on a raft and emigrants on a barge.

development within historic times, the course of which can to some extent be still followed.

After the Glacial Period, the North of Asia and Europe was inhabited by a race which was adapted to a somewhat inclement climate, and was therefore able to colonise the regions now accessible

The Far North after the Glacial Period

owing to the shrinkage of the great crust of ice. Thus long-headed Arctic hunter nations were found throughout the entire breadth of Siberia, who by their northern culture were little by little sharply differentiated from their kinsmen living more to the south. While the people of the south were influenced by the higher development of agriculture and metal-working among the short-headed peoples of Western and Eastern Asia, and while a northern offset of the copper and bronze culture, whose representatives were mainly dolichocephalic, or long-skulled, was traceable on the Altai, the northern Siberians remained almost untouched by these agencies. Tillage was for them a physical impossibility, and the smelting of ore implies an immense supply of suitable fuel, which is almost entirely wanting in the tundras. Some new arts and contrivances may have found their way to the north. Potters and smiths had practised their crafts at an early period in the territory of the Ostiaks; but on the whole the Asiatic Hyperboreans remained a small and poverty-stricken nation of hunters, with whom neither friends nor foes had intercourse. The chase, an occasional fishing expedition, and the berries and cedar-nuts which they gathered, furnished the bulk of their food.

The rise of nomadic pastoral nations, first of Aryan and then of Mongol stock, could not alter these conditions much at first. The breeding of cattle, horses, or sheep could not be directly introduced into the Arctic regions,

The Nomad's Knowledge of Animals

even though the Yakuts showed later that cattle-breeding could be successfully attempted in quite northern latitudes. The example, therefore, which was afforded by the nomad tribes of Central Asia could produce only an indirect effect. It is indisputable that cattle-breeding tribes had been driven to the northern tundras, where their cattle could no longer thrive, so that they were forced

to look for some substitute. A long time seems to have passed before the discovery was made that the reindeer could be domesticated like cattle, and could supply milk, draw burdens, or be slaughtered for food. Many tribes have adopted this new method of economy only in modern times—for example, the Oroks of Saghalin. The Esquimaux, although there was always a certain traffic across the Bering Straits, have not yet acquired a knowledge of reindeer-breeding. Even the Kamchadales at the time of their discovery bred only dogs.

The reindeer has in many ways taken the place of the dog, and, by adding to the mobility of man even more than the latter, it has enlarged the possibilities of existence. It can be used not merely to draw the sledge, but for riding or as a beast of burden, and it finds its own food. It certainly yields far less milk than the cow; but it produces milk on a diet of moss and bents. Thanks to the reindeer, man extracts a living from the vegetation of the tundras. The extent to which the existence of most Asiatic Hyper-

The Great Value of the Reindeer

boreans depends upon the reindeer is shown by the remarks of Otto Finsch on the dangers of pestilence among the reindeer in Western Siberia. "If the supply of reindeer fail, the indigenous population must sink deeper and deeper into poverty, and be reduced to the status of fishermen living from hand to mouth. Without reindeer, the tundra, and the skins, etc., which it supplies, will be lacking; without reindeer the natives lose their greatest resource for barter, food, clothing, and shelter."

The welfare of the people is not, however, everywhere so closely bound up with the possession of reindeer, since hunting—or, after the disappearance of the beasts of the chase, fishing—must supply the majority with food. In many places, also, the use of reindeer milk is not yet known or has only recently been learnt. These observations indicate that the breeding of reindeer, to which the Greeks and Romans make no allusion, is not yet of any antiquity. The small number of varieties among the reindeer, and their general uniformity of colour, are facts which support the same conclusion.

When, finally, observation shows that among the most westerly Hyperboreans of the Old World—that is to say, the

SIBERIA--THE LAND AND ITS PEOPLES

Lapps—the greatest use is made of the reindeer, while the most easterly tribes on the Bering Strait, for example, are not yet acquainted with it, we have some intimation of the source from which the practice of reindeer-breeding has been

A Nation of Reindeer Breeders

borrowed, and of the direction in which it has spread. Reindeer-breeding, after all, belongs exclusively to the Hyperboreans. No other nation seems to have served them directly as a model, and none of the civilised nations which have penetrated into the northern regions have imitated them to any appreciable extent.

The inquiry into the characteristics of the Hyperborean peoples assumes a different

language has not undergone any change is that of the Yenissei-Ostiaks, who have been erroneously confounded with the Finno-Ugrian race of Western or Obi-Ostiaks.

It is likely that some stray tribes of fair-complexioned, long-headed Aryans mixed with the Hyperboreans, as the prevalence of a blond complexion among the Ostiaks seems to prove; it is, however, also possible that among the Hyperboreans themselves a fair-complexioned variety may have been locally developed. In any case these blonds increase the racial confusion which reigns there. But, on the whole, it can be said that the Finno-Ugrian group, to which most of the peoples



THE REINDEER, THE MOST USEFUL ANIMAL OF SIBERIA

The reindeer has, in the Far North regions, taken the place of the dog and largely expanded the possibilities of life. Thanks to this animal, man has contrived to live in parts of Siberia which would otherwise have been uninhabitable.

aspect when we examine the racial affinity of the different tribes. It then appears that not even the Asiatic Hyperboreans are genuine descendants of that long-headed primitive population which filled Northern Asia and Northern Europe at the close of the Diluvial Epoch, but that a strong contingent of short-headed peoples was mixed with most of them. This fact is established by an investigation of their languages. The "Yenisseian" languages, which originally were spoken by the long-headed (dolichocephalic) northern peoples, were for the most part supplanted by Mongolian or Finno-Ugrian languages belonging certainly to short-headed peoples. A nation that even in its

of the extreme north are usually now assigned, is the product of a mixture of long-skulled Hyperboreans on the one side, with short-skulled Mongols, speaking one of the languages derived from the same stem as the Mongolian, on the other, but that the extent of the mixture may vary greatly in each separate tribe. Community of culture has naturally tended to obliterate the differences which were due to race. But this culture deserves a more minute investigation, since, notwithstanding its genuinely Hyperborean character, it has been compounded of two elements, one of which was peculiar to the old Yenisseians, while the other may be

Mystery of the Northern Peoples



SAMOYEDE MAN



SAMOYEDE WOMAN AND CHILD



KAMCHADALE MAN



KAMCHADALE WOMAN AND CHILD

REPRESENTATIVE TYPES OF THE ANCIENT INHABITANTS OF SIBERIA

These types, as represented by early travellers, are reproduced from one of the early ethnological descriptions of the country



YAKUT HUNTER



KORIAK



YAKUT WOMAN



TUNGUSIAN MAN



A CHUKCHI IN ARMOUR WITH HIS FAMILY

REPRESENTATIVE TYPES OF THE ANCIENT INHABITANTS OF SIBERIA

These types, as represented by early travellers, are reproduced from one of the early ethnological descriptions of the country

ascribed to the Mongol immigrants. The remnants of the former, which suggest to us the most ancient ways of life and thought in the North, must be followed with especial attention.

One of the most obvious survivals is the Bear-worship, which was originally connected with the idea that the spirits of the deceased were incarnated in bears. As a further development, therefore, the bear appears as a sort of divinity, the lord of the forests, whom men must treat with the most marked consideration, even when they fight or slay him. This cult, still vigorous in the east among the Amos and the Giliaks, lost hold on the west, though it did not entirely disappear. In Finnish tradition the ancient significance of the bear is still most prominent. The Ostiaks and Vogules celebrate the slaughter of a bear with feasting, and swear by the paws and the skin of the beast. The Yenisei-Ostiaks in particular, the purest remnant of the old population, observe these customs.

A second peculiarity of the ancient Hyperboreans is the great importance which they attach to mystic implements, the original meaning of which is hard to determine. We may especially notice sticks hung with rags or similar things. Georg Wilhelm Steller (1709-1746) relates of the Kamchadales that they worship "fly-whisks"—that is, sticks hung with grasses, as gods, under the name of Inoul, the grasses being intended to represent the curling hair of the deity. The Amos make similar sacred emblems for themselves; they leave half-cut shavings fluttering at the end of a stick, so that a sort of whisk is produced. Similar things can be traced to Southern Japan; even the ancient Shinto religion includes among its sacred implements sticks wrapped with strips of paper (Gohen). As usually happens, the traces of this primitive implement of magic grow less frequent as one goes westward, but an attentive search will show a fair number of instances. Among the Tartars of Minusinsk, who certainly possess a strong element of Hyperborean blood, staves hung with rags are much used in the Shamanist ritual, and the Tartars of the Buriat Mountains worship festoons of leathern strips and scraps of cloth as divine objects. Among the Magyars, the

custom of constructing "rag-trees" can be shown to have existed even in modern times.

Genuinely Hyperborean is also the belief in a subterranean world precisely similar to the upper world; the severity of the climate does not encourage the thought that the future world lies in the cold clouds, but it guides men's looks to the warm and sheltering earth. This trait is harder to follow, since the belief in subterranean realms can be found elsewhere; only among the more southern nations do we find that the lower world assumes a gloomy character and is contrasted with the bright celestial abodes. Finally, the art of ornamentation shows a surprising affinity throughout the whole of Northern Siberia. Once more the most recognisable remains of this old art are to be found in the east, although the patterns used in ornament can be traced far in the west among Samoyedes and Ostiaks.

In all these matters a long period of development is implied, which is produced less from great wanderings and shufflings than from slow transpositions which can be followed only in their results. Aggressive wars on a large scale, resulting in ethnological displacements of a sudden and important nature, can hardly have occurred in the extreme northern region in antiquity. The warlike nomads of the south, to whom the rich civilised countries lay open, ventured occasionally on marauding expeditions into the "land of darkness"; but the nature of the country prohibited wide conquests, for it could not feed large armies, and was accessible only to the native who had sledges, reindeer, and dogs at his disposal.

If, nevertheless, Mongol elements have gradually mixed with the Hyperboreans, it is a question only of detached fragments which have been forced into the inhospitable northern realms. A comparatively recent example of this is shown by the Yakuts, who are at present settled in the district of the Lena, as far as the Arctic Sea. The Yakuts are genuine Turks, who still cherish the memory of their southern origin. It is conjectured that the Buriats, who, at the time of the first Mongol invasion in the thirteenth century, pushed on from the Amur into the region round Lake Baikal, drove them to retreat to the north, when they thrust themselves between the Tungusian tribes. They

Survival of Ancient Customs

Blending of the Early Peoples

Mystery of Ancient Ritual



A SURVIVAL OF ANCIENT TIMES IN SIBERIA THE FEAST OF THE BEAR AMONG THE OSTIAKS

One of the survivals of ancient religions among the Siberian peoples is bear worship which was originally connected with the belief that the spirits of the deceased were incarnated in bears. The bear is regarded as lord of the forest and is treated with marked consideration and the Ostiaks and Vogules celebrate its slaughter with feasting.

adapted themselves gradually to their new country without however abandoning their original industry of cattle breeding. The line of the tribe delimited themselves to their new home and gave the energetic Yakuts a better means of subsistence than the Tungusians and Ostiaks possessed in the tundra. The Yakuts who retain a trace of nomadic love of enterprise are certainly superior to their neighbours in industry and vigour. The nomadic West Siberians on the one hand and the East Siberian hunter peoples on the other are groups distinct from the genuine Hyperboreans in their modes of life although both are ethnologically more or less akin to the old long-skulled races of the Arctic regions.

The Nomad Peoples of the West

While the Hyperborean tribes as a whole lived undisturbed in their inhospitable regions and for their own part could hardly have felt any inclination to seek new homes in more southern lands, the inhabitants of the West Siberian steppes had been drawn into many of the great movements of the nations of Central Asia and their territory had often formed a part of nomadic world empires. The West Siberians, in the more restricted sense, from whom the northern Arctic peoples are to be distinguished, inhabit a steppe

country which is turned to the best advantage by such a combination of cattle breeding and hunting as forms the staple means of subsistence among the Huns and Mongols. It naturally follows that restlessness is innate in the West Siberians. In fact the cry of the Huns roused up a people there which exercised a lasting influence on the development of European civilisation—namely the Magyars.

The Magyars differing from the Ottomans or Osmanians whose zone of expansion touched their own in their power of adaptation to European ways and thought attached themselves more and more firmly to their new home while the Turks was slowly driven back from the soil of Europe. That they succeeded in thus adapting themselves is partly the result of their ethnological affinities.

At the dawn of history we find South western Siberia filled with Scythian people who were mainly of Iranian stock and therefore belonged to the fair complexioned and long-skulled group of European nations.

It was probably through the Scythians that the hunter nations went farther to the north, who were akin to the long-skulled Hyperboreans, became acquainted with nomadic ways of life and this result was hardly effected



These pictures represent the Barathians of Irkutsk, the upper picture showing the Barathians hunting reindeer. These people were thus described by a traveller in 1695 "The man's beard is plucked out above, and left under the chin. Their caps are fox-skins, coats are blew calico, pleated in the middle, edged with furs; their boots skins, with the rough side outward. The woman's locks are adorned with corals, rings, and money. The girl's hair is clotted."

MANNERS AND CUSTOMS OF THE ANCIENT PEOPLES OF SIBERIA



Some of the customs of the Tungusians are shown in these two pictures, reproduced from prints of the 17th century. In the upper picture is seen an idol kept within a tent, a dead body left on a plank to decay, and dogs and cats being prepared for food. The lower picture shows a female devotee and a priest of Irkutsk in 1695.

HABITS OF LIFE AMONG THE ANCIENT PEOPLES OF SIBERIA

without a mixture of races. At a later time the Mongol nomads drove out or absorbed the Scythians, and, by intermingling freely with the West Siberians, imparted to the latter a Mongol language and physique, though without destroying the central nucleus of this people. In this way is explained the surprising phenomenon that the modern

Mixture with European Peoples

Magyars in their appearance bear little resemblance to the inhabitants of the steppes of Central Asia. Later mixtures with European peoples have naturally tended to produce the same result. The Ural formed no impenetrable barrier for the Finno-Ugrian peoples. To speak more correctly, the mixture of races, from which they sprung, took place in the steppes of Eastern Europe; the Ural-Altai stock spread as far as the Volga in the south and Finland and Norway in the north. The similarly compounded nation of the Alani, in which Iranian and Mongol elements were more strongly represented than the Hyperborean, kept the Finnish tribes in Western Siberia and Eastern Europe for a long time aloof from contact with the world of civilisation. It was only when swept forward by the great Hun onrush that it left an open road for the Siberian nomads, dwelling further to the north.

History tells us little about the earlier condition of the Finno-Ugrian nomads, who then for the first time attracted the attention of the civilised world. It seems that a line passing through Tobolsk, Tomsk, and Krasnoiarskoi represents the northern frontier of the true nomad peoples and the Hyperborean hunting-tribes, for the stupendous sepulchral mounds, so characteristic of West Siberia, are found only to the south of this line. The contents of these tombs make it at once clear that the culture of the nomads was closely connected with that of the Altaian region,

Original Homes of the Magyars

which, from its use of bronze and copper, may be regarded as an offshoot of the ancient civilisation of the south. The frontier towards the Hyperboreans may gradually have been shifted further northward. The introduction of reindeer-breeding possibly modified the differences between the nomads and the northern hunters.

No accurate information is forthcoming as to the original homes of the Magyars;

but the great number of Turkish words in their vocabulary shows that they lived comparatively far to the south of West Siberia and found opportunities of mixing there with Turkish tribes. They were there drawn into the great westward movement of Central Asiatic peoples, which lasted for centuries after the descent of the Huns upon Europe. They were preceded by a people with whom they had much in common—the Avars, a branch of the Yen Yen, who, after the destruction of their Central Asiatic empire, pushed toward the west, and in this movement carried Ugurian tribes with them. They invaded the modern Hungary about 565 and held their position there until their overthrow by Pepin, son of Charles the Great, in 796.

Meanwhile, the Magyars, who had reached the Volga in 550, had followed on their tracks until they appeared in the year 886 on the Danube and founded a new and more lasting empire in the former territory of the Avars. In contrast to their distant kinsmen, the Bulgarians, south of the Danube, who exchanged their language

Nomad Nation of the Cossacks

for a Slavonic dialect, they preserved their own peculiar tongue, and in doing so insured the permanence of their nationality. After the disappearance of the Huns and Alani, and after the withdrawal of the Magyars, the nomad nation of the Kirghiz, or Cossacks, came more prominently into notice in South-west Siberia. The tribes of the north-west, on the other hand, are included under the generic name of Ugrians, and their country is called Ugría. This, notwithstanding its remoteness, attracted some notice from an early time, since it became an important district for the fur trade, and also communicated with Europe through the passes of the Ural range. Ugría shared, on the whole, the political destinies of the districts lying immediately to the south; both the one and the other were usually attached to the great nomad empires of Central Asia, first to that of the Turks, then to that of the Ugurians. The Kirghiz themselves, the chief nation in South-west Siberia, formed at a later time a powerful empire of their own.

The new wave of conquest, which surged outwards from Central Asia in the Mongol era, naturally poured over Western Siberia. On the dissolution of the mighty Mongol Empire the country formed



THE BURIAT PEOPLES AROUND LAKE BAIKAL. TYPES OF MEN AND WOMEN BURIATS MOUNTED ON HORSEBACK
The Buriats inhabiting the neighbourhood of Lake Baikal are a nomad race although some have taken to agri culture They are a peace loving but lazy and drunken people

part of Kipchak, which, in addition, included the steppes as far as the Sea of Aral and the Caspian and the lowlands of Eastern Europe. An attempt of the Mongol general, Nogai, the grandson of Teval, to found in the north an independent state finally failed (1291): but his followers, who from their leader's name are known as the Nogais, held their own in West Siberia and South Russia. After that, we hear little of Ugría as a part of the Mongol Empire, even at the time of Timur, who temporarily annexed Kipchak to his ephemeral world empire. Timur on one occasion only (1391) penetrated by a laborious march through the steppes of South-west Siberia as far as the Irtysh and Tobol, but he then turned

westward to the lower Volga. But although Ugría had politically little importance, steps were taken at an early time to develop its industries. As early as the eleventh century merchants from Novgorod reached the country and opened up a trade in furs. These commercial relations became more frequent as time went on; Novgorod established

fortified factories, and finally the natives were regarded as subjects of the powerful commercial city, and were required to pay a fixed tribute in skins. At that period the country appears to have also supplied valuable metals. In the year 1187 the tribes of Ugría, who were governed by different princes, revolted. In 1193 an expedition from Novgorod against North-west Siberia proved disastrous, and before fresh operations could be undertaken the period of the Mongol conquests dawned. Novgorod, however, contrived to come to terms with the new rulers and to resume her trading expeditions, so that even then the connection of West Russia with Ugría was not entirely interrupted.

Upon the fall of the Empire of Kipchak the leaders of Nogarian hordes began to found small principalities in Ugría. When Timur died, On was the most powerful of these princes of Siberia, as the country was now called for the first time, but, besides his Tartar rivals, he had to reckon with the men of Novgorod, who had once more acquired a footing in Ugría. Prince On having been dragged into the succession



AN OSTIAK, IN WINTER DRESS, OUTSIDE HIS HUT IN WESTERN SIBERIA. The Ostiaks are an important tribe in Western Siberia. In the sixteenth century they formed numerous petty kingdoms, where the chief, established in a fortified town, developed power on the model of the Tartar princes.



A DANCE IN THE OSTIAK TRIBE

wars of Kipchak, was defeated and slain, whereupon his son Taibuga turned his attention toward the lower Tobol, drove the Novgorodians thence, and founded a small kingdom, the capital of which corresponded roughly to the modern Tiumen. There were incessant struggles with the Ostiaks and Vogules, with the Kughiz, and with the Mongol rulers of Kasan.

It was in connection with these events that Ugra in 1405 became tributary to the Russians, who now appeared on the scene as a new great Power. The destruction of Novgorod by Ivan the Terrible transferred to Russia all claims of that ancient commercial city to the supremacy. In the year 1499 the districts on the lower Obi were incorporated in Ivan's dominions. The Tartar prince of Tiumen removed his royal residence to the country of the modern Tobolsk, where he built the fortified town of Isker or Sibir. The Siberian princes, who in 1557 wisely agreed upon an annual tribute to Russia, remained there undisturbed for some considerable time.

Besides the "Siberian" Empire other Tartar principalities must have existed in Western Siberia. These examples of organized constitutions were not left unnoticed by the Ostiaks, the most southerly of the northern nations; probably attacks of the Tartars forced them into closer combination. Every small Ostiak horde

was soon in possession of a *oosh*, or little town, where the chief developed his power on the model of the Tartar princes. Every fortified spot thus became the centre of a petty principality; several of these small states were, later, occasionally united into one large state. The strong holds lay on heights above the rivers and

Remains of Ostiak Fortresses

were fortified, on the Tartar model, with ramparts, ditches, and palisades. According to legend, some of the smallest of them were armoured with plates of copper. Numerous remains of these are to be found even to-day in Western Siberia: the southern fortresses, built by Tartars, are much superior to the northern, which are to be ascribed to the Ostiaks. The Ostiak principalities had only a very thin population; the largest of them, Tiaparvoshi, in the modern province of Tobolsk, hardly put three hundred armed men into the field, which implies twelve hundred inhabitants at most, while the smaller could reckon only some hundred souls or less. In face of this political disunion the merchants of Novgorod might well have ruled as kings for a while. The principalities of the Tartars were somewhat more important; Siberia, the most powerful of them, might have boasted a population of thirty thousand or so.

HARMSWORTH HISTORY OF THE WORLD

In this Empire of Siberia a revolution was consummated in the second half of the sixteenth century. The reigning prince, Yedigâr (or Yadgar), was overthrown, and Siberia was conquered in 1563 by the Uzbek chief Kozum (or Kuchum) who adopted an aggressive policy toward his neighbours and assumed the proud title of Emperor of Siberia. But at the same time, with crafty calculation, he began to enforce the creed of Islam among his mostly heathen subjects, towards which end he applied to the prince Abd-Allah at Bokhara for the necessary missionaries.

If this measure had not been adopted too precipitately and the encroachment

of the Siberians, sent the Cossack chief Yermak to Ugrïa. The accounts of this expedition show that a number of petty Tartar principalities existed in Ugrïa, more or less dependent, according to circumstances, on the Siberian Empire. The national strength, as well as the majority of the inhabitants, lay along the rivers and streams: and along the rivers also the Russians pressed forward, as they took possession of the limitless plains of Siberia. The south-western steppe, the home of the Nogai and Kirghiz nomads, preserved its independence far longer than the Ugrïan north.

The east of Siberia is principally mountainous, and the tundras here lie farther to the north than is the case in the west. The industries which this hill country may profitably support are very various. In parts it is so rich in forests and game that the chase, and also as a consequence the fur trade could in themselves support a really considerable population while on the numerous rivers another branch of merely acquisitive industry, fishing, may be profitably pursued. In the more southern parts there are numerous hills and plains, suitable for agriculture, as well as stretches of pasture land well adapted for cattle-breeding.

The increase of the population is not, therefore, restricted by any hard and fast limitations. On the other hand, the mountainous character of the country checks those vast migrations of peoples which are so conspicuous in Central Asia. Only the southern border of East Siberia was involved in them, or, to speak more correctly, it was a nursery for those nations which inundated Central Asia or China from that quarter. The country round Lake Baikal was the cradle of the Mongolian and Turkish tribes; but many nations of conquerors, though in their

influence less important, poured north out of Manchuria. From this southern border migrations were made toward the north also, which gradually changed the ethnological character of the regions adjoining the North Pole; but it was naturally a long series of slow movements which brought about this result. It is more than probable that in early times there was in East



YAKUT MERCHANTS

of a new Power had not materially altered the state of affairs, the prestige of the Siberian Empire would have been extraordinarily enhanced. In a country so vast and so sparsely populated, a closer union could not be looked for unless some spiritual bond, such as Islam offered, brought the separate national groups nearer together. At the same time Mohammedan fanaticism was a splendid weapon with which to fight against Christian Russia.

Since, however, the Mohammedan propaganda met at first with vigorous opposition, especially among the Ostiaks, it conduced rather to the weakness of the empire, precisely at the moment when the great merchants of Eastern Russia, who had suffered heavily by the attacks



YAKUTS OF EASTERN SIBERIA A LABORIOUS RACE OF FARMERS AND CATTLE-BREEDERS

The Yakuts inhabit the province of Yakutsk in Eastern Siberia. Laborious and enterprising, they show more aptitude for civilisation than the Buriats or Tungusians. The Yakuts, soon after the Tungusians had advanced northwards, made a broad way for themselves through the Tungusian territory, taking the country after desperate battles, and establishing themselves in the valley of the Lena. They introduced cattle-breeding into the Arctic regions.



A YAKUT WINTER HOUSE, WITH SLOPING TIMBER WALLS AND ROOF OF CLAY AND PEAT

Siberia no break in the chain of northern, or Hyperborean tribes, which stretched from Northern Europe along the shore of the Arctic Ocean to America and Greenland, this view is supported by the connection between the ancient civilisations of the Western Hyperboreans and the small nations on the shores of the Bering Sea. This chain was, however, snapped by the northern migration of the Tungusian nation, which had been formed in the south-east highlands of East Siberia, mainly of Mongoloids, but with a strong infusion of Hyperborean blood, we must regard

the Nuchi and the Manchus as the people most nearly akin to it.

The Tungusians are remarkable as an instance of a primitive people whose language and national customs are not closely connected with their manner of life. The explanation is found in the natural configuration of the country, which offers several possible means of livelihood, and in its position, lying as it does close to the nomad territories of Central Asia, the agricultural districts of China, and the Arctic hunting-grounds. It follows that no nation perhaps has so easily changed its method



A VILLAGE OF THE OSTIAK PEOPLE, ON THE BORDERS OF THE OBI RIVER



A BURIAT ENCAMPMENT OF STONE HUTS, IN THE REGION OF THE BURIAT MOUNTAINS

of living and adapted itself to different conditions of existence as the Tungusian.

When at first there was only a superficial knowledge of the Tungusians, a distinction was made between the different groups according to their way of life: there were thus Tungusians of the steppe, or of the forest, and Tungusians employing the reindeer, the horse, or the dog. In this sense one could also speak of agricultural Tungusians in the south. There are accordingly genuine hunters, nomads of the steppe, Polar nomads, and settled agriculturists, among this many-sided nation,

the individual tribes of which have even in modern times, at great crises, placed their mode of life on a new economic basis. Tungusians, for example, who have lost their herds of reindeer from pestilence have taken up dog-breeding and agriculturists who had pushed on to more northern regions have learnt to become once more simply hunters and fishermen. In earlier times, as to some extent even now, the chase was the most important industry of the Tungusians, whose life clearly shows the traits of a nation of mountaineers and hunters. Observers have unanimously



A TEMPLE OF THE BURIAT TRIBE

described the true Tungusians as brave and yet good-natured, trustworthy, honourable, industrious, and intelligent. It is owing to these qualities, coupled with their great capacity for adapting themselves to all economic conditions, that the

Qualities of the Tungusians

Tungusians were able to expand farther to the north and practically drive out the Hyperboreans. We still find, as relics of the old Arctic nations, Samoyedes on the Taimir peninsula, Yukahurs on the coast of the Arctic Ocean, and Chukchis on the north-eastern peninsula.

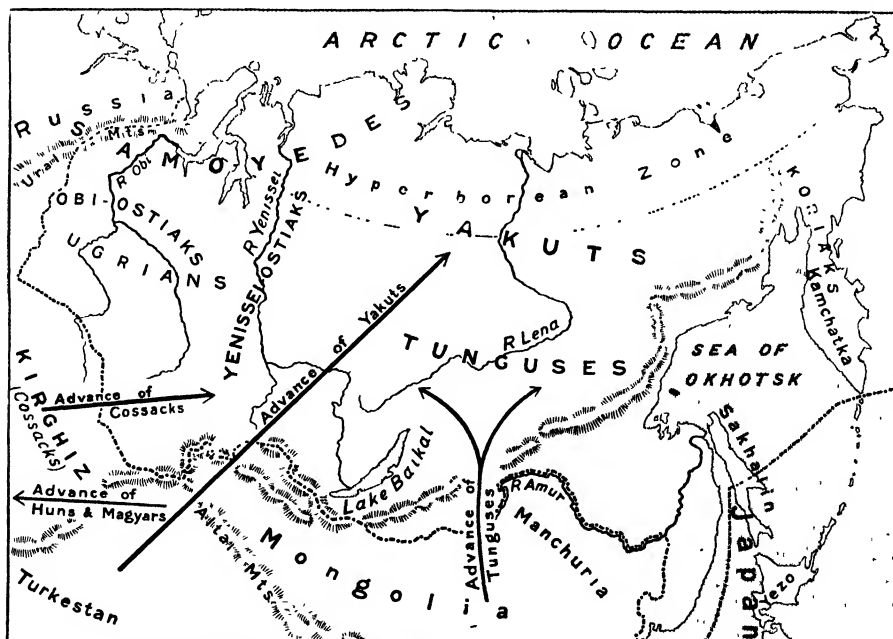
The Tungusians did not remain undisturbed in their new possessions. Just as Manchuria, that cradle of nations, had sent them northward, so in the Mongol period the Yakuts came to the Arctic regions from that other cradle on Lake Baikal, and made a broad road for themselves through the Tungusian territory down to the mouth of the Lena. The Hyperboreans seem, so we may conclude from the traditions of the Samoyedes, to have given way at an earlier time before the Tungusians with more or less of a good grace. The warlike Tungusians, on the other hand, allowed their

country to be taken from them only after desperate battles, the most fierce of which is said to have been fought not far from the confluence of the Patoma and the Lena. The victorious Yakuts introduced cattle-breeding into the Arctic regions. In the north-east, also, the Tungusians were again driven back, this time by the Chukchis, whose strength and mobility may have been greatly increased by reindeer-breeding.

Although their northern migration spread the Tungusians over enormous tracts, yet, since the Polar regions can support only a small population, this was, on the whole, the least important of the ramifications of Tungusian tribes, which spread from Manchuria in every direction, with the exception perhaps of the purely western one.

Tungusians Enter Korea and Japan

Far more important was the advance of the Tungusians to Korea and Japan, which, like the later wanderings toward the south, seems to have been effected under the indirect, but early felt, influence of Chinese civilisation. The Tungusian tribe of the Suchin, settled in Manchuria, paid a tribute of stone arrow-heads to China as early as 1100 B.C. The Chinese



MAP SHOWING THE MOVEMENT OF THE PEOPLES OF SIBERIA

The Hyperboreans, or Far Northerners, and the Sea Dwellers, were primeval races; the Manchurian Tunguses entered Siberia from the south-east, the Turkish Yakuts penetrated to the Far North from the south-west. Their kinsmen overran Europe; the Ugrian tribes are probably their kin also. These form the nomad and hunter groups.



KIRGHIZ PEOPLE, OR COSSACKS. SHOWING TWO BRIDES IN WEDDING COSTUME

political system, on the one side, and the nomad empire of the Hung-nu, on the other, soon served as models to the Tungusian peoples, only that the latter, in accordance with their national character, showed a tendency to republican, or

**Civilisation
of the
Tungusians**

at any rate federal, forms of government. The first instance of this kind was apparently the tribal league of the Wu-hwan in Western Manchuria which flourished shortly before 200 B.C., but then succumbed to the superior power of the Huns, and preserved a remnant of independence only by placing itself under the protection of China. In the east of Manchuria, on the other hand, the Sien-jē (Hsien-pi) organised themselves, some of them advanced to Korea, and thence to Japan, where they exercised great influence on the ethnological characteristics of the population. This "advance" was more probably a retreat before the Huns, who in 200 B.C. had broken up the Western Tungusians and were now pressing hard on the eastern section. It is open to question whether the migration was really led by Chinese, as the historians of the Middle Kingdom tell us, but there is no doubt that the Tungusians brought with them to Korea and Japan a civilisation which was deeply tinged with that of China—

the germs of the Japanese state point to a Chinese model.

The main body of the Sien-pē remained behind in Manchuria where it gradually acquired strength, while the Wu-hwan in the year 77 B.C. were again defeated by the Huns and then completely humiliated by the Chinese. When the northern empire of the Huns broke up in 84 A.D. the Sien-pē seized the greater part of Mongolia and, varied though their fortunes were, long remained the first power in Eastern Central Asia. Their empire attained its greatest size about the middle of the second century, when Tun-shih-huai extended its frontiers beyond the Transhan and the Altai. According to Hun fashion, it was divided into a central province with an eastern and a western wing. The wide diffusion of the Sien-pē over the steppe country of Central Asia proves that they were predominantly nomadic in their way

of life. The uncultured Tungusian inhabitants of the shores of the Pacific, mere tribes of fishermen, took no part in political organisation, while the southern and settled Tungusians in Liaotung, which had even then a strong mixture of Chinese blood, had founded a state on the Chinese model, which was now required to recognise the suzerainty of the Sien-pē.

**Empire
of the Second
Century**

The empire of the Sien-pē lost ground at times after the death of Tunshih-huai. But the nation still held the inheritance of the Hun power for centuries, monopolised the Western trade, and attempted to gain influence over China. There soon arose in the Middle Kingdom, which was torn by civil wars, states with Tungusian

States with Influence Over China

dynasties, whose founders had forced their way into China as chiefs of separate tribes of the Sien-pē, or as leaders of mercenaries. In Liaotung, in the year 317 A.D., the Yumen tribe founded an empire, which embraced later a large part of North China and Korea. Other powerful tribes were the Twan, the Mu-sung, and especially the To-ba. The greater part of China stood for centuries under the sceptre of Tungusian princes. These, however, quickly became Chinese in sympathies, and were absolutely no support to the empire of the Sien-pē; indeed, they knew how to protect their new homes against the attacks of their kinsmen better than the Chinese themselves.

Notwithstanding a temporary rally in the fourth century, the power of the Sien-pē sank; their western possessions fell to the Yen Yen, and later to the Uigurians and the Turks, so that nothing was left them but Manchuria and the eastern border of the Central Asiatic steppe. They then constituted only a loosely compacted body of separate tribes, which was sometimes welded more firmly together by an energetic leader. Isolated groups had pushed southward as far as Kuku Nor, where a not unimportant state of the Sien-pē arose in the fourth century. When great Powers, such as the Empire of the Turks, were formed in Central Asia the various Tungusian tribes fell under their sway. If China gained in strength, she extended her influence over them. The tribe of the Sien-pē gradually disappeared entirely, and others assumed the headship. In the seventh century the

Fall of Tungusian Tribes

Empire of Pu-hai (Bo-khai) was formed in Manchuria, and soon attained a great prosperity. The Tungusian peoples of Manchuria became once more important for the outside world at the beginning of the tenth century, when the tribe of the Khitan extended its power. The Khitan were a people deeply tinged with Chinese culture, and also mixed with

Chinese blood, such as might be expected to arise on the borders of Liaotung. In their national character the rude vigour of the savage was harmoniously blended with the usages of a higher stage of civilisation. Under the leadership of Yelu Apaochi, who deliberately encouraged this mixture of races by transporting Chinese prisoners to Manchuria, they hurled themselves in 907 against Ta-tung-fu in Shansi, where the overthrow of the Tang dynasty had lately led to civil war. In the year 947 the power of the Khitan, whose leader (d. 926) declared himself Emperor (Tai Tsu) in 916, and who, in 924, had subjugated the Empire of Puhai, and later also a great part of Mongolia, reached its zenith, only to sink rapidly.

Nevertheless, their empire held its own until 1125, when another Tungusian race, the Kim or Nuchin, won the supremacy in North China. These in turn succumbed before the Mongols in the year 1234, and even Manchuria became tributary to the new ruling people. When the Mongol dynasty was forced to retire from China

A Spark that Set China Ablaze

(1368), the southern cultivated districts remained more or less dependent on China, while the northern tribes, so far as they were not harassed by the advance of the Yakuts, were of little importance in their disunited condition.

The Chinese long succeeded in hindering the reconstruction of a Tungusian state which, as experience taught them, would soon have encroached on the south by carefully fomenting all petty jealousies. Manchuria was then divided into four territories, which were almost incessantly at war one with the other. It was not until the beginning of the seventeenth century that the combined strength of the country found a vent for itself in one irresistible outbreak. In the year 1608 an insurrection, produced by the extortions of the exerce, ought to have warned the Chinese to act carefully; but, before that, a small spark had caused a fire, which, neglected for a time, continued to smoulder until it finally overwhelmed the whole of China.

A petty prince of the Manchu race had been defeated and killed by his opponents with the help of the Chinese. An avenger of his death arose in his son Nurchazi, who took the field in the year 1583 with thirteen mail-clad horsemen,



SCHOLARS AND MUSICIANS AMONG THE COSSACKS. TWO TYPICAL GROUPS

and, after many years of fighting, united the Manchus under his rule (1616). The Chinese then for the first time began to notice the danger, but could not decide upon any thorough-going measures. Threats from the Chinese gave Nurchazi the welcome pretext for invading, in 1623, the Chinese frontier province of Liaotung, and thus initiating a series of battles which sapped the strength of China and shattered the power of the Ming dynasty. In the year 1625 the Manchu sovereign removed his court from Hsing-chung to Mukden. Nurchazi's successor, Tai Tsung Wen Hang Ti

to spread further in the north, and the Chinese Government was now forced to reckon with this factor. The destinies of the north-eastern Siberians were soon to be decided by the influence of the Russians.

The Hyperboreans, who, with their scattered and poverty-stricken settlements fringe the northern limit of the inhabited earth, are a true border nation, in communication with the rest of mankind on one side only. The races on the north-east boundary of Asia deserve this title less, because there a sea, studded with islands

and accessible to navigation, washes the coasts, and the mainland of America approaches closely to the East Cape. Like all border districts, this part of Asia shelters fragments of nations, scattered or repulsed remnants of earlier and lower civilisations, whose representatives have taken refuge from the great floods of the continental peoples in the peninsulas and islands, or have offered a last and successful resistance on the narrow strips of coast.

Two circumstances favoured this resistance. Anyone who studies the map will notice on the north-east the Stanovoi chain, which borders the greatest part of the coast and cuts it off from the hinterland; the narrow space between these mountains and the sea offered the conquering

nations no room for expansion. Regions such as the peninsula of Kamchatka, which is connected with the mainland only by a narrow pass far to the north, or the islands of Saghalin and Yezo, were naturally still more secure from their attack. But if the nomads of Central Asia, or even the hunter nations of Manchuria, had attempted to hold the coast, they would have been forced to betake themselves to an unaccustomed industry, that of fishing. Some few Tungusian tribes, that reached the coast at an early date, have indeed conformed to



A GROUP OF GILIAK PEOPLE IN THE AMUR VALLEY

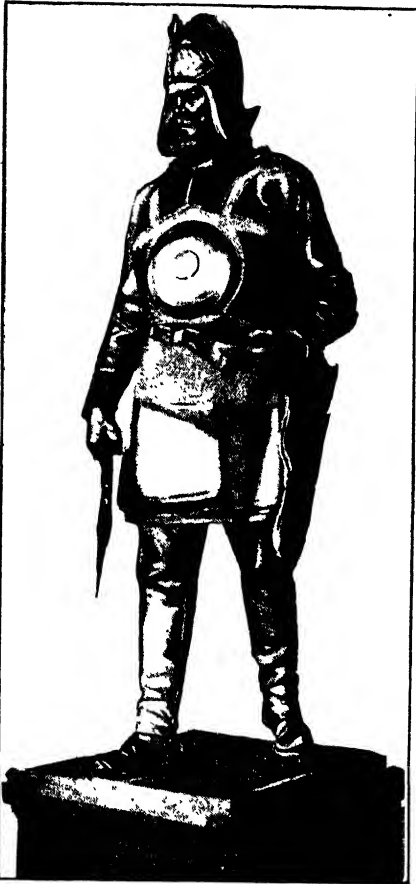
The Giliaks were closely akin in their civilisation to the Amos before the arrival of the Russians in Siberia. A race with a strong Tungusian mixture, they were probably driven to the Amur valley from Saghalin by frequent warfare with the Amos.

(1627-1643), assumed the imperial title in 1636; yet, properly speaking, it was not by the Manchus that the Ming dynasty was overthrown, but by Chinese bands against whom the help of the Manchus was invoked as the last desperate resource. When once the Manchus had seized Peking in 1644, they never left the country again; they became masters of South China also after forty years of fighting.

The new dynasty of the Manchus, with Peking for their capital, kept possession of their old home up to the Amur. In the meantime, the Russian power had begun



A MOTHER AND CHILD OF THE GILIAK RACE IN THE AMUR VALLEY



YERMAK, THE GREAT COSSACK CHIEF
Reproduced from the famous statue by Antokolski,
now in the Alexander III Museum at St. Petersburg.

the customs of the earlier inhabitants and have become typical fishermen with a surprisingly low civilisation. Such a transition was hardly possible for the pastoral nations of the steppe, who, on the rare occasions when they entered the coast country, did so as conquerors, not as fugitives.

Defective culture and complete political disintegration characterise the nations of the North Asiatic coast and the adjacent islands. It will probably never be possible to write a connected history of these races; some general features may be noticed, but for the rest, we can do no more than attempt to adduce some historical facts as to the various countries and races. The chief countries to be distinguished are the Chukchi peninsula in the north,

Kamchatka, the islands of Saghalin and Yezo, the coasts of the Sea of Okhotsk, and, lastly, the valley of the lower Amur, the only part where the coast seems more closely connected with the hinterland and where it is possible for a nation of fishermen to live farther in the interior.

The peoples of North Asia here came most frequently into contact with more advanced civilisations. The broad outlines of the history of the North-east Asiatic races are somewhat as follow. In the period immediately succeeding the Ice Age a population of Arctic hunters and fishermen spread over a part of the north-eastern mainland and had already crossed the Bering Straits, as certain resemblances to the civilisations of Arctic and North-West America seem to show. The advance of nations like the Mongols toward the north forced a number of the inhabitants to retreat to the peninsulas and islands, where they long remained unmolested. Tungusian tribes, by their northern migrations, caused new displacements, and partially broke through the chain of coast nations, while other Tungusians, by crossing over to Japan helped to drive back the old North Asiatics even on the islands. The Chinese for their part several times extended their rule as far as the Amur, and influenced the tribes whom they found there by inter-marriage and the introduction of their own civilisation.

The Chukchis are the most north-easterly branch of the Paleo-Asiatic nations, as the whole group is called. Not so very many years have elapsed since a part of the nation passed from the primitive condition of mere hunters to reindeer-breeding; the use of reindeer milk was not yet known about the middle of the eighteenth century. Similarly the Koraks, who lived farther to the south, were divided into settled fishermen and nomad reindeer owners. The nomads despised the fishermen, and, as a matter of fact, gained in strength and warlike spirit by the change in their mode of life. In recent times the Tungusians have been actually driven back again by the Chukchis. The knowledge of reindeer-breeding did not cross the Bering Straits to America. But the presence of true Esquimaux, the Namollo, or Yu-ite, on the Asiatic side of the Bering Sea, shows that, nevertheless, international relations were established there.



MODERN TUNGUSIANS, WHO PROBABLY REPRESENT THE PRIMITIVE STOCK OF THE MANCHUS



PEOPLE OF THE GOLDE TRIBE IN THE AMUR VALLEY

The Goldes are a small tribe of mixed people inhabiting Siberia, but the Tungusian element is predominant among them.



A FINE GROUP OF TUNGUSIANS, WHOSE QUALITIES HAVE DOMINATED MANY RACES

The inhabitants of Kamchatka, the Kamchadales, or Itelems, are physically, if not linguistically, akin to the Chukchis. The multiplicity of languages among the coast peoples, and the physical differences between them—for example between the Chukchis and the Amos—show that this group of nations, formerly scattered over a wide region, is extremely heterogeneous.

The Kamchadales considered themselves the original inhabitants; they certainly must have reached their peninsula as fugitives at a comparatively early date.

That their immigration dates back to a remote period is proved by the extraordinary way in which the nation has adapted itself to the nature of its new home. The Kamchadales were politically disunited; but at the time when more accurate knowledge of them was forthcoming the lesson of tribal consolidation had been learnt to some extent. The need of it was impressed on them not only by domestic wars but also by attacks from abroad. The Koriaks, probably the more mobile reindeer nomads, invaded Kamchatka from the north, and the sealing inhabitants



ONE OF THE GIGANTIC MOUNDS CHARACTERISTIC OF WESTERN SIBERIA
From excavations in these mounds the habits of the ancient peoples are revealed. The mounds were used as tombs, and their contents show that the culture of the nomads had its origin in the ancient civilisation of the south



CHUKCHIS AT HOME IN THE KAMCHATKA PENINSULA, SHOWING THEIR HABITATIONS



AINOS AT HOME IN THE NORTHERN PART OF THE ISLAND OF SAGHALIN

The Ainos and Chukchis are two of the most enduring races of the North Asiatic coast and the adjacent islands, but are now decadent. A branch of the Chukchis is now known as the Koriaks. The Ainos hold a peculiar position among the Siberian peoples in physique, language and culture. A type of the old northern race has been developed in them, which recalls the Northern Europeans, while other characteristics resemble those of the Mongolian race.

TYPES OF THE PEOPLES OF SIBERIA; DWELLERS BY THE EASTERN SEA



KAMCHADALES, THE NATIVE INHABITANTS OF THE PENINSULA OF KAMCHATKA

of the Kuriles plundered the southern districts and carried away numerous Kamchadales into slavery.

Some sort of intercourse with the civilised countries of the South must have existed then, the Russians found among the Kamchadales Japanese writings and coins, and even captive Japanese sailors, who had been shipwrecked on the coast. The beginnings of a state under an able chief led to the rise of two federations on the peninsula which were able to assert their independence until, later, the encroachment of the Russians put an end to this slow process of internal evolution.

The Amos hold a peculiar position among the Palæo-Asiatics in physique, language, and culture. A type of the old northern race has been developed in them, which, in externals, particularly in the luxuriant growth of hair and beard, strikingly recalls the Northern Europeans, while other characteristics, such as the colour of the skin and the salient cheekbones, resemble those of the Mongolian race. This people also, as their isolated language proves, must have been long settled in their home, the northern islands of Japan and Saghalin. When a state began to be organised in the south of Japan by the combined action of Malays and Tungusians, a struggle at once broke

out against the aborigines, the "field-spiders," by which we must understand a race of pygmies dwelling in caves, and the Amos. The former, the Koro-pok-guru, were exterminated and the Amos ousted or absorbed. An examination of place names shows that the Amos once were settled in the south as far as Kyushu, in historical times they were still to be found in large numbers in Northern Honshu (Honshu). They are at present limited to Yezo, Saghalin, and some of the Kuriles. The withdrawal of the Amos was not consummated without the Palæo-Asiatic civilisation having left distinct traces on the customs, religion, and art of the Japanese. Many perplexing phenomena of Japanese civilisation can be explained only by the discovery of their prototypes among the Amos.

At the present day, the Amos give the impression of a people who are decadent in every respect. Many of the arts of civilisation which they formerly possessed—such as, perhaps, the knowledge of making earthenware—appear to have been lost; partly, no doubt, under the overpowering influence of Japanese culture. The fact also that the Amos now exhibit a predominantly gentle and friendly nature instead of their old strength and savagery, seems a sign of exhaustion in the struggle for existence rather than

**The Amos
of the
Present Day**



SUMMER AND WINTER HABITATIONS OF THE NATIVES OF KAMCHATKA



THE BEGINNING OF THE TOWN OF PETROPAVLOVSK IN KAMCHATKA



A FIRST SETTLEMENT AMONG THE KAMCHADALES

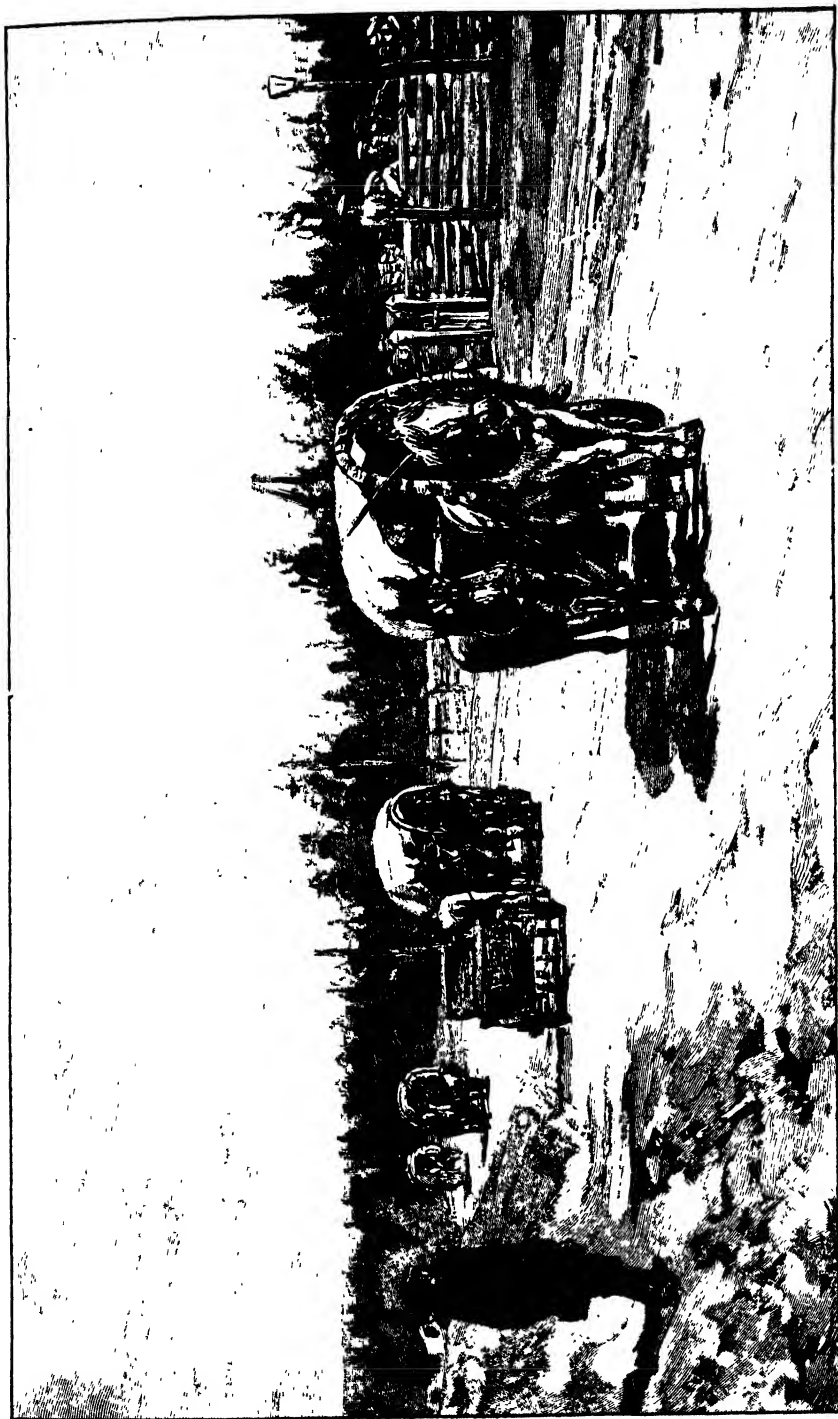
THE DWELLERS NEAR THE SEA: SCENES IN THE PENINSULA OF KAMCHATKA



TRAVELLING IN SIBERIAN WILDS A TARANTASS IN FULL CAREER

The tarantass a familiar vehicle in Russ

has a boat-shaped body & is so constructed that it can be drawn in severe weather



HOW THE RUSSIAN COLONISTS TRAVEL TO THEIR NEW HOMES IN SIBERIA

The great need of Siberia is population, and the Russian Government, at last alive to the vast potentialities of the country, are fostering colonisation by offers of material aid to immigrants.



ON THE BANKS OF THE OBI RIVER THE GREAT WATERWAY OF NORTH-WESTERN SIBERIA

SIBERIA—THE LAND AND ITS PEOPLES

proof of advancing civilisation. Their political retrogression is undeniable. So long as the nation was still at war with the Japanese, a certain degree of combination clearly existed. The Amos in Yezo even now relate that in former times a mighty chief lived in Piratori, who exacted tribute from the whole island. Every village now has its petty chief, under whose government it leads an independent existence.

Many changes seem to have occurred on Saghalin. Even before the arrival of the Russians, the Giliaks, a race closely akin in its civilisation to the Amos, had migrated thence to the mouth of the Amur,

come the Lamuts on the shore of the Sea of Okhotsk, the Goldes on the Amur, and many smaller tribes. The Tungusians themselves are a mixture of Mongolian tribes and the permanently settled long-skulled population.

Trifling as may be the historical results obtained by a survey of the regions of North-east Asia, it is yet interesting to see how, before the destructive encroachment of a European Power began, the slowly smuging waves of civilisation had spread to the remotest border countries. In the interior we see how, with the advance of the Yakuts, the last wave of civilisation, which finally brought to the northern



A GROUP OF PEASANTS AND CHILDREN IN WESTERN SIBERIA

possibly in consequence of wars with the Amos, whose territory was more and more curtailed by the advance of the Japanese from the south. The short-headed race of the Giliaks, with its strong Tungusian mixture, was probably led by these events to return to its earlier home. Tungusian reindeer nomads, the Oroks, crossed over later to Northern Saghalin, apparently with peaceful intentions.

Like the Giliaks, in whom an infusion of Paleo-Asiatic blood was unmistakable, the peoples on the lower Amur and the neighbouring coast may be mixed races, but the Tungusian element is predominant in them. Under this head

regions the cattle-breeding industry known since the earliest times in the more southern countries, filled the district watered by the Lena. An earlier wave, which brought with it the reindeer nomadism reached in places the coasts of the Bering Sea, and began gradually to advance to Northern Kamchatka, and, through the migration of the Oroks, to the island of Saghalin.

But outside, on the more remote peninsulas and islands, there still live the mere fishermen and hunters, who are acquainted with no domesticated animal but the dog, and eke out their existence, as their ancestors have done for thousands of years past, by a system of mere acquisition.



COSSACK TROOPS, RUSSIA'S RIGHT ARM IN THE CONQUEST OF THE STEPPES

SIBERIA

!!

RUSSIA'S
ADVANCE

THE ADVANCE OF THE RUSSIANS AND THE CONQUEST OF THE STEPPES

THE appearance of Russia in Siberia and on the frontiers of Central Asia marks a new and important chapter in the history of the Old World.

The struggle of the unruly nomad nations with the civilised countries which surround the steppe districts of Asia had lasted more than two thousand years. Western Asia had succumbed under the repeated shocks, or had become a nomad country. India had frequently sunk defenceless before the attacks of the sons of the steppes, Eastern Europe had met with the same fate and lay, since the time of Genghis Khan, under the yoke of barbarism, only China, that ancient country, although continually overrun and apparently crushed, had with indomitable pertinacity won back the soil yard by yard from the powers of destruction, and pushed the limits of her influence up to the western extremity of Central Asia.

Now a second civilised Power from the west came on the scene, and it used its weapons in order permanently to possess the lands up to the frontiers of the Chinese

Taming the Barbarism of Central Asia

Empire, the evil spirit of destruction at any rate was lettered until it was, to all appearance, stifled beneath the grip of civilisation. The Chinese had indeed already shown, by their support of Buddhism and their agricultural colonies, how even the barbarism of Central Asia could be tamed.

That from Europe a crushing counter-blow would be eventually struck at the source of such inspeakable calamities, and would bring a part of Inner Asia into the power of the Western civilised nations, was in itself to be anticipated, since the highest existing Power of civilisation and culture had been developed there. To this Power, for which the earth itself soon seemed too small, the wild, warlike spirit of the nomads of the steppe was doomed to yield so soon as the path which

led to the desired goal was trodden. It is far more astonishing that this counter-blow was struck so late. The reasons for this, however, are to be found to some extent in geographical conditions.

If the European civilisation wished to advance towards Central Asia, only the east of Europe could serve as a basis. Now, the east of Europe is nothing more than an offshoot of the great plains of North-west Asia, and is a piece of Asia that required to be conquered and colonised before any further action could be contemplated. The south of Russia

The Battle-Ground of the Nomads has always been the favourite battle-ground of the nomads. There the swarms of Scythian horsemen had forced the Persian Army of Darius to retreat, there the Alani had been overwhelmed by the storm of victorious Huns, there the hordes of Khazars, Avars, Bulgarians, and Hungarians had rested at various periods, and there, finally, Mongol hordes had ruled as lords for centuries. But farther to the north where the forests prevented the nomads of the steppe from any long sojourn, lived Finnish and Hyperborean tribes of hunters, who resembled those of Siberia in poverty and defective civilisation.

Against all these forces so adverse to civilisation Europe could never once place her most capable and advanced nations in the field. The Russians, who, as the eastern rearguard of the Aryan race, had to bear the brunt of the attack, were hardly less barbarous than the wildest Central Asiatics, but, as a nation of peaceful agriculturists, were no match for them in warlike ability. This alone explains why the Russians soon fell before the attack of the Mongols, then for centuries bore the yoke of the nomads in shameful dependence, and even after the liberation still trembled before the Tartar Empires in the Crimea and on the Volga.



A CHARACTERISTIC GROUP OF COSSACK WOMEN AND CHILDREN

THE ADVANCE OF RUSSIA IN SIBERIA

The long servitude, to which the blood-thirsty tyranny of Ivan the Terrible was a sequel, naturally did not help to raise the character of the people. One would hardly have foretold a brilliant future for the Russian even in the seventeenth century. It was therefore one of the chief duties of the Western civilised world to introduce European civilisation among the Russians themselves. Attempts were made to reach this goal by means of Western European immigrants, who first worked upon the princes and through them on the people, until Peter the Great openly broke with Asiatic barbarism, and applied all the resources of European civilisation to the protection and extension of his realm. It was only after that date that Russia was really qualified to undertake, and to bring to a victorious close, the war against the destructive forces of the nomad world.

Even if the Russian had retained, from a period when he was more Asiatic than European, qualities which made him seem akin to the nations of the steppes, that was perhaps no hindrance to his new task. He who would track the nomad to his last lurking-place needs something of the nomad in him. A ruler of Asiatics would understand his subjects better if he felt a trace of the Asiatic spirit in his own character and impulses. In addition to this the Russian nation, sorely against the will of its rulers, had to some extent forged for itself an instrument which was admirably adapted for the conquest of the steppe, and soon could be used with the greatest success against nomadism—namely, the Cossacks.

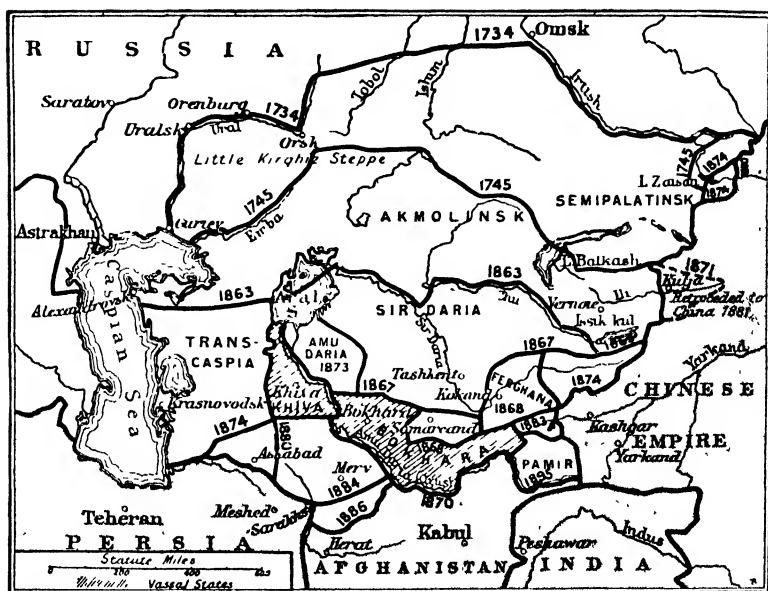
In the insecure border lands between Russian territory and the Tartar steppe a new nationality has been gradually formed. All who had made Russia too hot to hold them, criminals as well as the persecuted innocent, fugitive serfs, sectaries, fraudulent taxpayers, thieves and vagabonds, sought an asylum in those lawless regions, where they organised themselves and daily fought for freedom and life with the Russians and Tartars. Every revolution in Russia brought fresh masses of discontented people to the Cossack settlements, and doubtless fugitives from the Tartar countries swelled their numbers. Thus semi-nomad nations of horsemen were formed, at first the Ukraine Cossacks, from Little Russia

chiefly, on the Dnieper, and the Don Cossacks of Great Russia on the lower Don. It was by slow steps only that they were incorporated in the Russian Empire. The fact was then recognised that these border folk and robbers were men admirably adapted for use in the struggle with the inhabitants of the Asiatic steppes.

The Instrument of Siberia's Europeanisation A large number of Cossacks, organised on a military system, were gradually deported and planted under various names in Siberia, as far as the Amur, and in Turkestan. The merchants of the republic of Novgorod had first discovered the way to Siberia, and had even founded a sort of sovereignty among the tribes of that region. Such a policy, not entirely checked even by the disorders of the Mongol age, and soon resumed by the Russian sovereigns after the overthrow of Novgorod (1477-1479), was possible because in the north it was not necessary to traverse the homes of the nomad inhabitants of the steppes, but merely the hunting-grounds of small Finnish and Arctic tribes. The northern road of the fur trade was little affected by the revolutions in the south; indeed, it was not even under the control of the Russians, whose power was centred round Moscow and did not extend far to the north. Even after the fall of Novgorod (1570) the merchants in the north-east of Russia led an almost independent existence, and it was only through them that the Russian princes exercised a certain dominion over some of the north-western tracts of Siberia. Almost by chance these conditions led to a campaign against the still independent Siberian princes, which was destined to alter the situation completely.

In the second half of the sixteenth century, the Russian family of Stroganoff in the district of Perm had got the trade with Siberia into their hands, but saw their profits and their influence menaced from two sides. The great Khan of Siberia was beginning to form schemes of conquest, and had sent his Tartar armies on expeditions over the Ural right into the country of Perm, while from the south-west the Volga Cossacks, kinsmen of the Don hordes, were harassing and plundering the trading haunts of the great merchants.

According to the time-honoured commercial policy of Russia, the Stroganoffs tried to pit the two invaders one against



THE TIMES AND STAGES OF RUSSIA'S ADVANCE IN WESTERN ASIA

This map indicates the beginnings of Russia's conquest of Siberia, and shows, in the shaded portions, the vassal states.

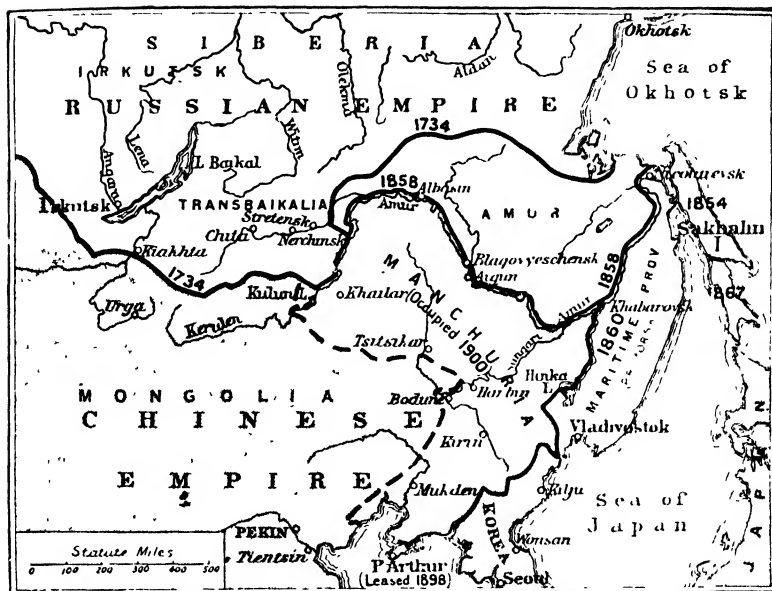
the other, and with this object applied to the Cossacks, whose raids in the north were made only because this people, disturbed in their old settlements by the Russians, were seeking new homes. It was not difficult to persuade an army of seven thousand Cossacks, under the command of Yermak, and in the pay of the Stroganoffs, to make an attack on Siberia. Yermak started in 1570, but lost the greater part of his army in the very first winter, which he had to spend on the west of the Ural. He pushed on with the survivors, and with his fast dwindling army eventually reached, in 1581, the Tobol, on whose banks he more than once defeated the forces of the Siberian Khan Kozum. On October 23rd, 1582, Isker, the capital of the Khan, was taken; but after that there was no prospect of any further action by the weak handful of men, against whom the petty Tartar princes soon advanced from every side, since no help could be expected either from the Stroganoffs or from the Cossack bands which had remained behind.

Yermak and his Cossacks

In this dilemma Yermak applied to the Russian Tsar Ivan IV., the Terrible, who already claimed the sovereignty over the countries on the Obi. The first tidings

of the expedition against the Khanate of Siberia had not been favourably received at Moscow, since men were tired of wars against the Cossack Tartars, and did not wish to bring Russia into conflict with the Siberian Tartar Empire, the power of which they clearly overestimated.

The Fall of Yermak The victory of the Cossacks was now welcomed with greater enthusiasm. The support that Yermak received was at first indeed insignificant; Isker was lost again, and when Yermak fell, in 1584, practically nothing was left in the hands of the Russians but the territory which had long been claimed by them, even if never really subject to their rule. But the way had been paved, the dread of the Tartars had been overcome, and the effectiveness of the Cossacks for such undertakings had been clearly shown. The welcome possibility of giving these unruly auxiliaries a new sphere for their energies was an incentive to further operations. Isker was reoccupied in the year 1588, while Tobolsk had already been founded as a centre of the Russian power. In 1598 the Khan Kozum, who had held his own in the south, suffered a decisive defeat and fled to Central Asia, where he disappeared. His sons



THE GROWTH OF THE RUSSIAN EMPIRE IN THE FAR EAST

This map shows the easternmost limits of Russia's early conquests in Siberia, with the dates of their acquisition

and grandsons continued to make inroads with nomad hordes into Russian territory, but achieved no lasting successes.

The Asiatic possessions of Russia in w had two fronts from which to repel attacks or to make an advance a southern one toward the steppes of South Siberia and Turkestan, where warlike nomad nations lived as insecure and dangerous neighbours, and an eastern one toward the tundras and hill country of East Siberia, where only semi-civilised hunters and reindeer herdsmen offered a feeble resistance. An advance was naturally made first on the east frontier, and comparatively soon extended to the shores of the Pacific.

The necessity of acquiring a secure frontier also forced the Russians inevitably onward to the south, notwithstanding the great sacrifices and efforts which were here required of them as time went on. The flanking position which the command of the Caspian Sea offered them was not used successfully until late in the wars between Khiva and the Turkomans, after a disastrous attempt by Peter the Great (1717). In the north, on the other hand, communications by sea through the Arctic Ocean were soon

resumed. The English explorer, Richard Chancellor, penetrated in 1554 to the White Sea, and a short while after founded the Muscovy Company of English merchants for trade with the far north of Russia. His venture was patronised both by Ivan the Terrible and by the English Court, and though he perished in 1556 while returning after a second voyage, the heirs of his enterprise did not lose heart, the Muscovy Company flourished, and English ships from Archangel appeared at the mouth of the Obi in 1614.

Eastern Siberia had been mainly occupied by Cossacks, who pushed on along the rivers, protected the new territory as they acquired it by fortified settlements, and thus in course of half a century reached remote Kamchatka. The Russian Government was careful to cover this advance by the establishment of friendly relations with the Mongol Altyn Khan. The trade with China had then been already started; the first tea reached Russia in 1638 through the agency of Altyn Khan. Meantime rapid advance was made in the north. In the year 1632 Yakutsk was founded on the Lena; in 1643 the first Cossacks forced their way to the upper Amur, and followed this

**Advance
Towards
The North**

stream down to the Sea of Okhotsk. Kamchatka was discovered a few years later, but it was not occupied until after 1696.

All these results were naturally not obtained without a struggle, the collection of the fur tribute, the *vassik*, often led to insurrections. But the paucity of the native population and the European armament of the Cossacks

Trouble with the Natives

always turned the scale in favour of the new masters. The fortress of Nijn Kolmsk, on the Arctic Ocean at the mouth of the Kolyma, founded in 1644 by the Cossack Michael Staduchin, formed for a long time an important base for the opening up of North-east Siberia. Anadyrsk, the inhabitants of which held their own for years in their wars with the Chukchis, was built soon afterwards. When the Cossacks had firmly established themselves on the Amur, the country round Lake Baikal was annexed to the Russian dominions, and Irkutsk was founded in the year 1652. But it usually happened that the authority of the Home Government was for a long time disregarded in the distant territories they acquired. The Cossack settlers habitually indulged in civil war, plundering and massacring each other without scruple, sometimes they openly defied the home authorities, as was the case in Kamchatka during the years 1711-1713.

In the Amur districts resistance was met with from the Manchus, who at first retreated, but then, aided by the resources of the subject Chinese Empire, regained their old possessions (1656). Once again the Russians tried to extend their sovereignty from the strong town of Albazin, which they founded on the upper Amur as a base of operations, but after the place had been twice (1659 and 1658) taken and destroyed by the Chinese, they were compelled in the year 1689 to decide to evacuate the whole Amur district. Russia, nevertheless, did not cherish hostile feelings toward China, whither repeated embassies were sent. On the contrary, the most northerly of the trade routes to China, which was now completely in Russian hands, began to develop vigorously. The two nations gradually recognised that both imports and exports would pass best and most safely at the point where their territories directly touched each other with well-defined boundaries. The

Conflict with the Chinese

crests of those mountains, which border the Gobi desert and the Tarim basin on the north, seemed suitable as such for the Manchus. The first settlement of Manchus was arranged by the envoys of the two great Powers in the years 1728 and 1729. The Chinese party in Manchuria, however, been much strengthened in consequence of the wars with the Russians, and a systematic partition of the country had been carried out, so that for the future Chinese culture triumphed in the original home of the Manchus. Chinese military colonies guarded the Amur, which formed a fixed boundary for a long period. The seat of the Chinese military administration was at first at Aigun (founded in 1684), subsequently at Mergen, and finally at Tsitsikar. The disturbances on the frontier now almost entirely terminated.

The gradual establishment of peace and order in Siberia enabled the Russian Government to undertake the scientific exploration of this enormous and still unknown territory. There were first and foremost geographical problems to be solved, especially the problem whether Asia

was joined to America. The report of the Cossack Deschnef about his voyage through the channel, afterwards called the Bering Straits (1648), still reposed unread in the archives of Irkutsk. Finally, in the year 1733, a scientific expedition was sent which, by its admirable constitution, gave to the entire civilised world for the first time definite information as to the nature of Siberia. It was almost entirely composed of non-Russians. The Danish captain, Vitus Bering, who had already explored the seas round Kamchatka in the years 1725-1730, commanded the expedition. He was accompanied by Martin Spangenberg and Alexis Tschirikov, who had been his lieutenants on his previous voyages, and by members of the Russian Academy of Sciences - namely, the Tubingen botanist Gmelin, the astronomer Louis Delisle de la Croyère (died October 22nd, 1741), the historian Gerhard Friedrich Muller, and Johann Eberhard Fischer, of Esslingen. The expedition was joined later by Georg Wilhelm Steller and Stephen Kraschennikov, who devoted their energies to the exploration of Kamchatka. A number of minor expeditions were sent at the same time to investigate particular regions, especially the east coast.



THE HOME LIFE OF THE SIBERIANS: INTERIOR OF A PEASANT'S HUT IN THE KAMCHATKA PENINSULA

In the course of some few years large portions of Siberia were thoroughly explored, while Bering himself, amid many dangers and adventures, cruised on the icy coasts of the sea that was called after him. He was able to prove the existence of the strait between Asia and America, but died on December 10th, 1741, of

Discovery of Bering Straits

scurvy. Muller and Gmelin returned home to St. Petersburg in 1743, the rest of the expedition not until 1740. Steller had died on his way back from Kamchatka in 1746. Since this splendidly organised undertaking, the scientific exploration of Siberia has been continuous, although enthusiasm for the work has sometimes flagged. Especially successful were the geological researches, which revived the mining industry on the Altai and confirmed the existence of auriferous strata. Much has been added to our knowledge of the coasts of Eastern Asia by the voyages of Russian circumnavigators, especially by those of Adam Johann Ritter von Krusenstern (1803-6) and of Otto von Kotzebue (1815-8 and 1823-6). It should be noticed that these voyages were partly prompted by the wish of Russia to open relations with Japan.

The state of things in the south-west, where a boundless horizon of steppe seemed to bid defiance to all the permanent and restraining influences of civilisation, was very different from that in the regions of Northern and Eastern Siberia. The south-west was the theatre of the real struggle between Russia and the nomads, whose eastern representatives had, at almost this same period, been finally subdued by China. While in the east the Cossacks showed themselves willing conquerors and settlers, the Russian Government itself was forced to undertake the struggle in the south-western steppe, to which direction settlers reluctantly turned. After the death (in 1725) of Peter the

Theatre of the Real Struggle with the Nomads

Great, who had raised Russia to a great European Power, the frontier ran from Kurgan to Omsk, and then along the Irtysh as far as the spurs of the Altai. The system of cordons was introduced by Field-Marshal Burkhard Christoph von Munnich, and such a cordon, corresponding roughly to that frontier, was drawn through West Siberia. For a long time this fortified line was hardly crossed, although the influence of

the Russian power soon produced the result that a large part of the Kirghiz living further to the south professed their submission. Raids by these "subjects" into the sphere of the Russian colonies, and corresponding punitive expeditions, form for nearly a century the scanty history of the possessions in West Siberia.

It was not till the end of the Napoleonic wars that the importance of Siberian policy developed. The occurrences in East Asia have shown that the necessity of obtaining free access to the ocean has definitely affected the otherwise clearly marked-out policy of Russia.

When the Russian Cossacks firmly established their position on the Sea of Okhotsk they suddenly gave a new base to the Russian power, whose centre had been separated from East Siberia by an infinity of sparsely populated tracts. However great the distance by sea might be to the harbours of the Baltic or the Black Sea, it was, on the whole, easier to surmount than the shorter one diagonally across Siberia. But, apart from this, the possibility of

Russia's New Base of Power

some communication with the civilised peoples and international trade marts of Central Asia meant a considerable advantage to the countries on the Pacific. The value of this position has increased largely since the introduction of steam navigation.

On the other hand, it was uncontested that Russia's position on the sea was extraordinarily unfavourable: the shores of the Sea of Okhotsk with their thinly inhabited hinterland, their harbours icebound for many months, and their mountain chains rising up directly behind the coast, were far from being adapted to promote a flourishing commerce. An improvement of the situation could be attained only by the acquisition of the Amur district; more favoured harbours were to be found there, and the valley of a mighty river opened up a comparatively rich hinterland, and offered easy communications with the interior. Little was to be feared from the Chinese, who occupied only the right bank of the upper Amur and had neither garrisons nor colonies on the coast.

A fresh advance was made by the Russians in the nineteenth century towards the south, which they had already



THE IMPORTANT SIBERIAN TOWN OF IRKUTSK

Irkutsk was founded in 1652 by the Cossack pioneers around Lake Baikal, and has now a population of from 50,000 to 60,000. A large part of the town was destroyed by fire in 1879, but there are now established at Irkutsk a few factories and a gold refinery. These views show the railway camp, the cathedral, and a general view of the town,



THE FAMILIAR SIBERIAN OMNIBUS

once partly possessed, but had evacuated owing to the threats of the Manchus. In the year 1840 the Russian flag was hoisted without opposition at the mouth of the Amur; in 1851 a bay near the Korean frontier was seized, where later

Russia Vladivostok was founded; in
Moves 1854 a fleet was sent from
South the upper Amur, where the

Russians still had possessions from an earlier date, down to its mouth, and Nikolaevsk, founded there in 1850, was more strongly fortified. The Government in Peking, which did not dare to venture on war, raised futile protests. By the Convention of Aigun (May 28th, 1858) the whole left bank of the Amur was ceded to the Russians, and on November 14th, 1860, the Ussuri district, together with the whole coast as far as Korea, was added to it.

Since by the founding of Vladivostok an almost ice-free harbour was obtained, the movements of Russia ceased for some time. But diplomatic intrigues continued to ruffle the relations of Russia with other Powers in this quarter, and notably with the ambitious State of Japan. The object at stake in these intrigues was the preponderance of influence in Korea. The Chinese Government favoured the colonisation of Manchuria as far as possible; but the suppression of strong bodies of bandits, who had collected in the deserted border provinces, proved a troublesome task. The successes of Japan in the war of 1894-1895 with China were a serious check to Russian plans, and proved that the island kingdom of East Asia had taken its place among

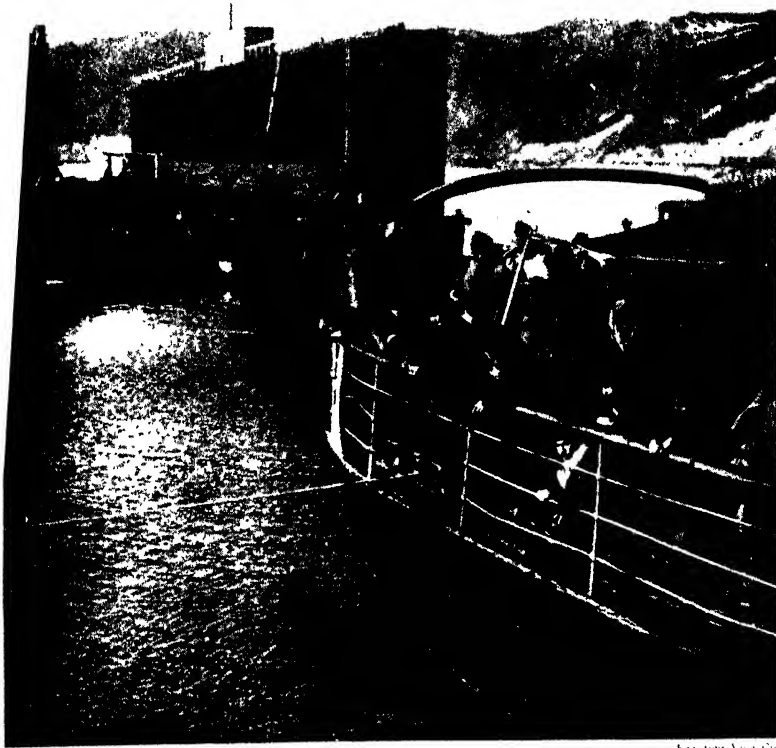
the great Powers of the world. The Russians now found themselves inferior to the Japanese at sea, and they were alarmed by an attempt on the part of their new rivals to seize Southern Manchuria. A counterblow was soon delivered. By a treaty concluded with China on March 27th, 1898, Russia occupied Port Arthur and Tahenwan on the Gulf of Pechili; and even before this treaty she had already exacted from China permission to construct a railway through Manchuria (September 6th, 1896), intended to join the great Trans-Siberian line then in progress.

Then the situation was suddenly altered by the outbreak of an anti-foreign movement in China, which was aimed with peculiar force against the Russians, and Russia was driven to occupy Manchuria in 1900. The ultimate reason which forced the Russians to round off their East Siberian dominions by the absorption of Manchuria may easily be conjectured; they knew that the Amur country was not adapted for colonisation on a large scale, and gave the Russian power on the Pacific no firm support, while Manchuria would completely meet this requirement. Moreover, the ice-free harbour of Port Arthur was of

Russia's little value to Russia so long
Occupation of as it was not in the assured
Manchuria command of the hinterland and the overland communications with Siberia. At the same time, indeed, the plan seems to have been formed of shifting the Russian frontiers forward across the steppes up to China proper; in other words, of detaching Mongolia and East Turkestan from China. Russia has



A SIBERIAN WATER-CART IN WINTER



Key Stone View Co.

ON LAKE BAIKAL, ONE OF THE LARGEST FRESH WATER LAKES IN THE WORLD
Lake Baikal, 100 miles long, with an area of 13,500 square miles, is one of the largest fresh water lakes in the world. Its surface is 1,651 ft above the sea, and its depth is remarkable, 701 fathoms having been sounded. The Siberian Railway runs round the lake at the southern end, and during the war with Japan a railway was thrown across the ice.

in recent times repeatedly formed alliances with the Dalai-Lama. In this way the same policy was adopted in the east and

Russia's Policy in Siberia

in the heart of Central Asia as Russia followed in the west as far as the borders of Afghanistan and the gate of India; political and economic superiority over China is the natural consequence to which this policy should lead. While advantageous frontiers had been thus won by a series of wars, the economic situation of Siberia had passed through many phases. The first occupation had been effected by the Cossacks, who governed as lords among the Hyperboreans, exacted the tax known as the yassak, and, without exactly outdoing Spanish in cruelty, were the cause of an extraordinary diminution in the population; frequent revolts of the natives—for

example, in 1731 in Kamchatka—hastened this result. Even after affairs had been more satisfactorily organised, the shrinkage of the native population continued. Patkanoff, who made a searching investigation into the condition of the Irtysh-Ostiaks, calls attention to the low birth-rate among the natives, which in itself must, so soon as the rate of mortality increases, cause the numbers of the inhabitants to become stationary or to shrink.

The diseases introduced by Europeans, especially smallpox and typhus, have produced terrible and permanent gaps in the population. Still more disastrous is the effect of alcohol, not only from the degeneracy and vice which it brings with it, but perhaps still more because the drunken mothers neglect their children and let them die. Finally there

The Cry of the Children from Siberia

are the economic changes, such as the diminution of wild animals and consequent scarceness of food, and the intrusion of Russian peasants into the Ostiak communities. So soon as the Russians are in the majority, they make use of the existing common land for their own advantage, and appreciably reduce the earnings of the natives. The consequences are pauperism, non-payment of taxes, and serfdom for debtors and all these causes unfavourably

calculated to carry out a systematic colonisation and to settle in the zone suitable to agriculture. Partly to remedy this disadvantage, partly on other grounds, it became customary by the middle of the seventeenth century to send criminals to Siberia, as well as to force prisoners of war, especially Poles, to settle there. The unruly and Cossack-like features of the national life in Siberia were still more accentuated by this, and for a long time healthy development was checked. A second hindrance was the tendency of officials to regard the country as a mere source of profit to themselves, for the improvement of which no means were available.

It was not until the end of the eighteenth century that the reformed methods of Western government were applied to neglected Siberia. The settlement of free peasants, which had been tried before, was now resumed on a more systematic basis, although it did not always meet with the anticipated success. The trade route from China to Russia ran through the zone of Siberian civilisation, and a great part of the settlers found it more remunerative to devote themselves to trade or the carrying industry than to clear the forests and cultivate the soil, since the roving tradesman and carrier could better avoid the extortions of the officials.

The short period of energetic reform inaugurated by Michael Speransky (1810-1821) did much to ameliorate these conditions. The mining industry, especially in the Altai district, where it was needful only to revive the habits of the past and appeal to the traditions of the older civilisation, did much to revive the prosperity of Siberia.

How neglected, and, on the whole, unexplored, the greater part of Siberia nevertheless remained may be gathered from the fact that even in the agricultural zone



SIBERIAN HOME LIFE. ROCKING THE BABY

affect the increase of the population. Nevertheless, decadence is not so rapid that we may not anticipate, under an amelioration of the conditions, a change for the better, since, on the whole, the Ostiaks have shown some capacity of adapting themselves to the requirements of an advanced civilisation. The state of things existing among most of the tribes of North Siberia will be much the same.

The Russians, apart from the Cossacks who poured into Siberia, were still less

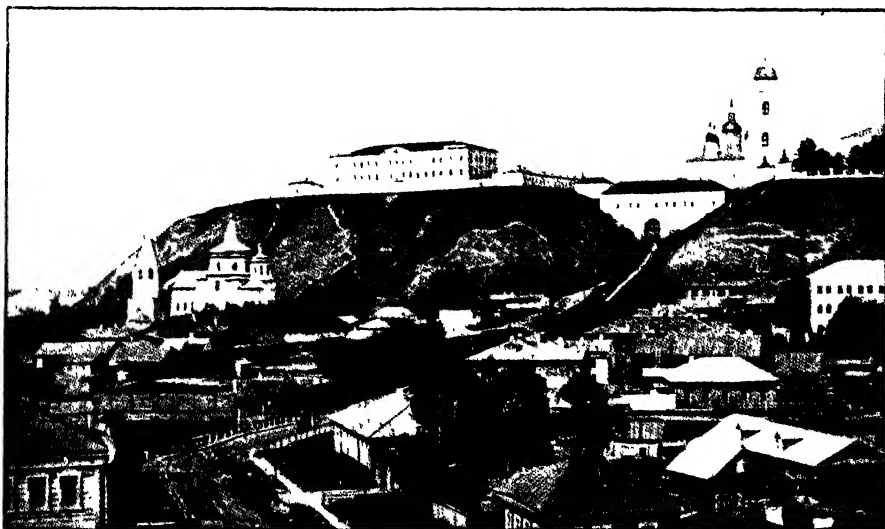


TOBOLSK AS IT WAS A VIEW FROM AN ENGRAVING MADE IN THE YEAR 1697

of Siberia new settlements often remained for years unknown to the officials, until they were eventually discovered and included in the tax-paying community. The country has at last been more thoroughly opened up through the devoted energy of many scientists, mainly German. The intellectual life of Siberia made very slow progress, although the great number of educated exiles had its effect. The founding of the University of Tomsk in the year

1888 had a beneficial influence, and was followed on December 31st, 1900, by the opening of the first Siberian polytechnic. The first school for secondary studies in East Siberia was opened in November, 1899, at Vladivostock.

The construction of the Trans-Siberian Railway, which connects the east with the west, and also for the first time gives a proper support to the strong position of Russia on the Pacific long secured by



TOBOLSK AS IT IS: A GENERAL VIEW OF THE MODERN TOWN

Tobolsk, the chief town of Tobolsk Province, is on the Irtysh river. Founded in 1587, it has developed slowly, having a population only just over 20,000. Its chief buildings are the kremlin, the cathedral, prisons, and the Yermak monument.



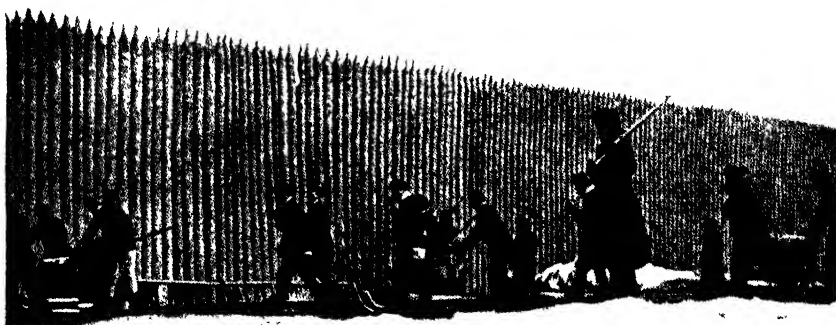
A WOMAN NIHILIST, EXILED TO SIBERIA FOR HER POLITICAL OPINIONS



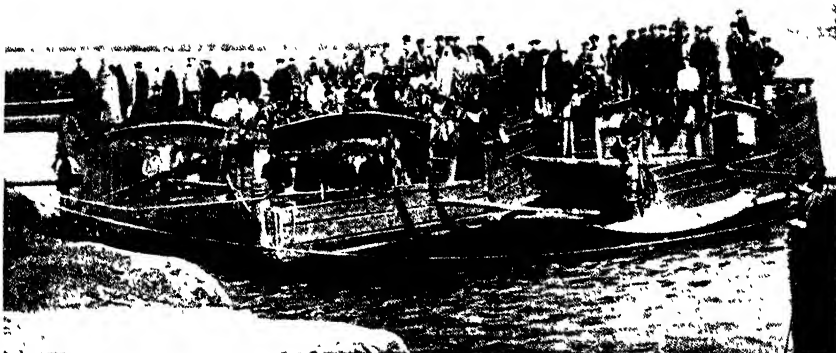
A GROUP OF DANGEROUS RUSSIAN CRIMINALS TRANSPORTED TO SIBERIA

The exile to Siberia of criminal offenders was a prevalent custom in Russia for three hundred years, but has now been practically abolished. The insurrections and rebellions in Russia have brought large numbers of educated men into Siberia, and their influence on the development of the country has been very marked

TYPES OF THE PEOPLE SENT TO SIBERIA FOR MANY GENERATIONS



OUTSIDE THE WALLS OF A SIBERIAN PRISON



A CONTINGENT OF PRISONERS DISEMBARKING ON THE WAY TO THE SIBERIAN MINES



PRISONERS ON THE WAY TO EXILE

Siberia has been dotted with penal colonies since 1653, but there is, apparently, a disposition to abandon or modify the method of populating the country by settlements of criminals. The number of convicts sent is nearly 20,000 a year

THE TRANSPORTATION OF RUSSIAN CRIMINALS TO SIBERIA

a systematic organisation of the Amur district, must be of vital importance for all periods of the development of Siberia. The beginning of the railway was ordered by an Imperial Ukase on March 29th, 1891. The line, which is more than 4,000 miles long, starts from Cheliabinsk on the southern Urals, and traverses Western

Making the Great Railway

Siberia at about the fifty-fifth degree of latitude, touches Omsk, Tomsk, and Krasnoyarsk, then takes a bend to the south-east to Irkutsk, coasts the lake of Baikal, passes diagonally across Transbaikalia, then runs on the left bank of the Amur down stream as far as Khabarovsk, turning westward to Vladivostok. Pending the entire completion of the line, the sections already in existence are connected by steamboat services on Lake Baikal and the Amur. This great undertaking has been supplemented by the Eastern Chinese Railway, which starts from the upper waters of the Amur, traverses Manchuria, and extends to Port Arthur and Tientsin. The construction of the railroad has been begun simultaneously at various points, among others from Vladivostok on the Pacific, where the present Emperor, Nicholas II., then heir to the throne, turned the first sod on May 19th, 1891. At the beginning of 1902, as the difficult section round the southern shore of Lake Baikal had been completed in 1901, the permanent way of the gigantic undertaking was roughly ready.

Toward the end of the nineteenth century the colonisation of Siberia with free Russian immigrants made immense strides, a result indirectly due to the extraordinary increase of the population in the once sparsely inhabited continent of European Russia. The beginning of the railway had a stimulating effect, since it was then possible to export agricultural produce on a larger scale, as the western section of the line traversed the fertile black-earth region.

A Great Influx of Colonists

In 1800 the European population of Siberia amounted roughly to half a million. The slow rate of growth in the first half of the nineteenth century was somewhat quickened after 1801, the year of the abolition of serfdom, and then increased its pace rapidly. From 1860 to 1880 the number of free immigrants amounted to 110,000; between 1880-1892, 467,000 new colonists settled there, and between

1892-1899 a million persons or more sought homes in Siberia. The first railroad (Perm-Ekaterinburg-Tiumen), which crossed the Ural in the year 1881, produced a great influx of colonists. A law has been in force since 1889 which guarantees to every man who immigrates, with permission of the Government, fifteen *dessiatines*, or about forty acres, of land as his own, three years' exemption from taxation, and nine years' exemption from military service. Even more advantageous terms are offered to immigrants in the provinces on the Amur and the Pacific. Most settlements spring up naturally along the railway under the direction of the Siberian Railroad Committee, which at the same time builds churches and schools and promotes in every way the interests of the colonists. The use of the waterways has, however, not been neglected, for example, the fleet of steamers on the Obi increased in the years 1880-1898 from 37 to 120 vessels. Thus a movement is visible on every side which, in spite of all possible reverses, cannot but

Processions of Hope and Despair

exercise a profound influence on the future of Northern Asia and indirectly on that of Central Asia. Siberia will certainly not be spared grave economic crises. It is already clear that the work of colonisation has been carried out prematurely and in unsuitable regions. While masses of pauper emigrants continually stream into Siberia from the famine-stricken districts of Russia, they are already met by another stream of starving and disillusioned wanderers who are returning to their old soil. Besides all this, agriculture in Siberia, whether practised near the Arctic frontier, in the old forest area, or in the steppe districts, is threatened more than elsewhere by the severity of the climate. Even the colonists of the Amur district had to contend with unexpected difficulties.

There is apparently a wish to abandon the very dubious method of populating the country by settlements of criminals or political suspects. In the year 1890 Tsar Nicholas II. invited a commission to give an opinion as to the advisability of discontinuing transportation to Siberia.

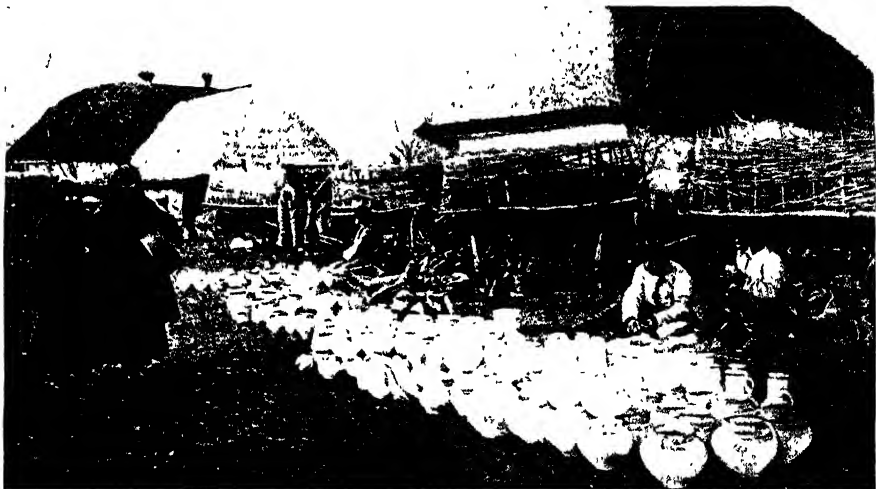
This is the beginning of the end of a practice which has given an unfortunate aspect to the character of Siberian colonisation and of the newly created national



A CARAVAN OF YAKUTS IN THE SOLITUDES OF THE LOWER LENA RIVER

life. The custom of sending political offenders out of Russia to Siberia has obtained from an early period, the first authentic case dates from 1599. The country has been dotted with penal colonies of ordinary criminals since 1653; but by the side of these a large number of capable and intelligent men, who had merely become inconvenient to the Government, have been at all times removed to the Far East. The further destinies of the exiles concerned nobody, the majority probably died there. Others, on the contrary, furthered the cause of civilisation by their efforts to obtain means of subsistence for themselves, exiles gave the first impetus to the mining industry in the Altai region. It was not until 1754 that regulations

were made as to the settlement and employment of the exiles by which two classes were distinguished--namely, the criminals condemned to hard labour and the deported colonists. In the nineteenth century the Decabrist rebellion of 1825, the Polish insurrections of 1830-2 and 1863, and the Nihilist movement, brought again a large number of educated men to Siberia. It is difficult to estimate the influence of the exiles on the development of Siberia, in any case it would be wrong to describe it merely as unfavourable. The abolition, moreover, of the transportation laws, which were most disastrous perhaps for Russia itself, will inaugurate for Siberia as well as for Russia an era of economic moral and spiritual improvement.



MARKET SCENE IN A SIBERIAN VILLAGE. SHOWING DEALERS IN NATIVE POTTERY



ONE OF THE WORLD'S MOST BEAUTIFUL HARBOURS VIEW OF VLADIVOSTOCK, SIBERIA'S ONE GREAT SEAPORT
Vladivostock is the capital of the Viceroyalty of Russia's Empire in Eastern Asia, and her chief naval port on the Pacific It has a population of nearly thirty thousand



SIBERIA IN OUR OWN TIME

THE INEXHAUSTIBLE TREASURE-HOUSE OF THE WORLD

BY DR. E. J. DILLON

SIBERIA, long reputed to be the most barren and desolate region of the globe like the Unshapen Land of yore on the edge of everlasting night—is now coming to be regarded as the future granary of Europe, and the inexhaustible treasure-house of the world—a country of untold, buried wealth, watched over by monsters as formidable as the witch-huntress Brimo and her mad hounds who once stood guard over the Golden Fleece.

And for this radical change of view there are undoubtedly weighty grounds. In the first place, not only is the agricultural yield of Siberia gradually increasing, but even the zone of land there capable of being tilled with profit is extending to districts which were hitherto deemed utterly unsuited for cultivation. Thus, curiously enough, this belt already includes certain districts of Yakutsk—the

Wonder of Siberia's Winter coldest tract of territory on our planet, where, at Verkhoyansk, the mean yearly temperature is but 12.2 F., while that of the coldest day recorded was —88.6 F. In winter there mercury freezes so thoroughly that it can be forged like iron, iron becomes so brittle that it may be shattered to fragments by a blow, moist timber is as hard and resisting as granite, and only very dry wood is capable of being split.

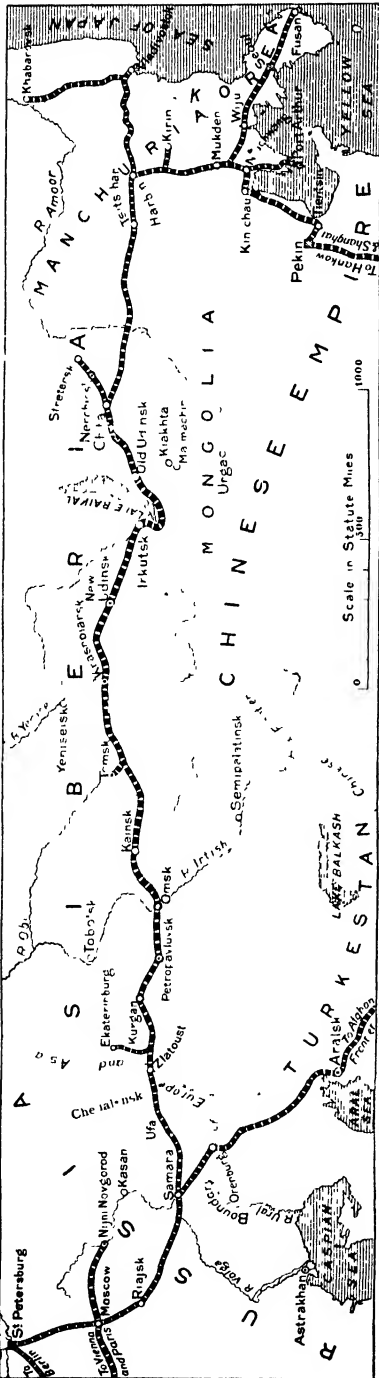
In Siberia wheat and oats, butter, cheese, eggs, and honey are now produced in such quantities that an increasingly large surplus remains for exportation. But the main grounds for the hopes now entertained of the future of Siberia are supplied by the mineral resources of the country, which, when railway communications are improved and capital is invested, will probably one day attract a vast population of fortune-hunters and city builders, who, by developing the wealth of the various provinces, may

maugurate a new era in Russian history. As yet, despite the fact that Russia is the largest gold-producing country of the Old World, the minerals she possesses may be said to have been worked barely enough to warrant a firm belief in their existence, a belief which is amply confirmed by the amazing stories occasionally told of the

The Fortune Hunters of To-morrow discovery of gold, of emeralds, of pink topazes, in the course of a brisk morning's walk. Foremost among the minerals which Russians not unreasonably regard as the source of their country's future wealth are gold, in veins and alluvial mines, iron, which in the Altai region is found almost side by side with excellent coking coal, manganese, copper, platinum, emeralds, topazes, asbestos, Glauber's salt, rock salt and in all probability naphtha wells.

These facts, now widely known, are awakening among West Europeans and Americans a keen and practical interest in the development of Siberia. Thus, since the close of the Russo-Japanese War a marked tendency has been evinced by English-speaking capitalists to risk in Siberian mines the money which, unlike the Germans and the French, they persistently decline to invest in regular and lucrative undertakings in Russia Proper. But one of the most striking proofs of the strong faith cherished in Siberia's future was afforded by the tempting offer recently made to the Tsar's

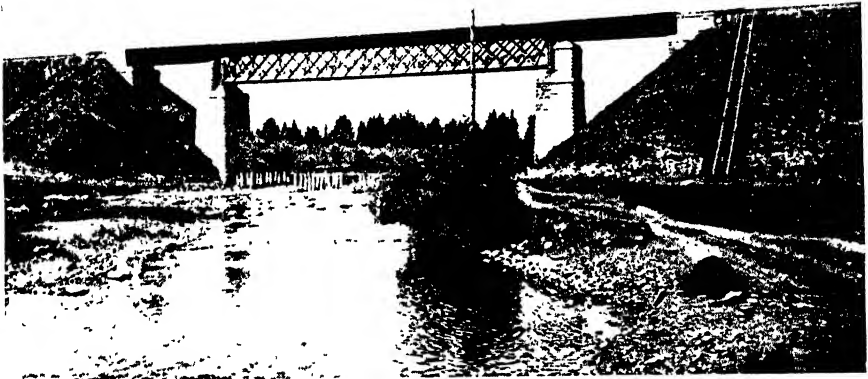
The Great Faith in The Future Government by a syndicate, at the head of which was an enterprising American, Mr. Loicq de Lobel. This gentleman undertook to build a railway from Kansk, at the extremity of the West Siberian section of the line, to Alaska, which would cross the Bering Straits by means of a tunnel 38 miles long. And such firm believers in the mineral wealth of Siberia were the members of this syndicate that they were



4,000 MILES OF RAILWAY, COSTING £100,000,000 MAP OF THE ENTIRE ROUTE OF THE TRANS-SIBERIAN LINE AND ITS BRANCHES

willing to dispense with a State guarantee and to recoup themselves by exploiting the land traversed by the railway, of which they demanded a strip for themselves eighteen miles wide on alternate sides. Thus, at the end of each strip on either side, the State could, if it liked, exploit a strip of equal extent. This condition was proposed by General Boldyreff, and accepted by the syndicate. They also unhesitatingly accepted all the checks and restrictions laid down by the Imperial Commission, which examined their proposal from the point of view of the national interests involved. They consented to deposit 1,000,000 roubles as a guarantee that the work would be duly begun, to lodge one-half of the estimated cost of each section of the railway before beginning it, and to deliver up to the Treasury, in return for compensation at a fixed rate, all the gold they might obtain.

The railway, which was to be built by Russian workmen, of materials at least one-fourth of which would be supplied by native firms, was to become the property of the State after the lapse of ninety years. But although the Imperial Commission welcomed the scheme, it was rejected by the Council of Ministers on grounds derived from considerations which were, for the most part, admittedly extrinsic. Possibly the wonder-working faith thus manifested was well founded. Still, it was but faith. But even were it certain knowledge it would not have extended to all the factors of the problem of profit and loss. Considerable scope would have still been left for the unknown, for the conditions of labour, the character of the work, and the cost of production are so different in Siberia from what they are in the West, and likewise so fluctuating, that in all such cases one must generally make allowance for one or more elements unknown. In time, when a settled and civilised population has substituted fair and permanent for hard and arbitrary conditions, and when communications with the ports of the Baltic and the Pacific have become easy and rapid, the economic possibilities of Siberia will be transformed into pleasant realities. Meanwhile, one would do well to bear in mind the important fact that over against every natural advantage there stands a natural or an artificial drawback, which sensibly lessens or wholly neutralises it.



THREE TYPICAL SCENES ON THE TRANS-SIBERIAN RAILWAY

HARMSWORTH HISTORY OF THE WORLD

Siberia—which probably takes its name from the Mongolian word “shiber,” or forest—extends over 4,800,000 square miles, or, say one-fourth of all Asia, one and a half times Europe, or twenty-five times Germany. It is abundantly watered, possessing 27,843 miles of navigable streams alone. It is divided into two halves—an eastern and a western—by the Yenissei, which is 2,820 miles long, one of the greatest rivers of Asia.

Taking its rise in Mongolia, the Yenissei rolls rapidly onwards through the Sayan

poverty-stricken fishermen. The western half of Siberia at a relatively recent period formed the bottom of a mighty ocean, and therefore differs considerably from the eastern half, which was then part of the old continent. This ocean, cutting into Asia from the north, extended as far as the plains, where the Aral and the Caspian Seas still remain to commemorate its existence. Between the rivers Tobol and Ighiz there is a narrow and relatively low watershed where in ancient times the waters of the Arctic Ocean were connected

with those of the Mediterranean Sea. During the same period the eastern half of Siberia underwent fewer changes than the western, for even the Barkal was then, as it is now, a vast lake, with light-green water of such transparency that its rocky bed, covered with plants and looking like a forest, may be clearly seen at a depth of 42 feet.

A country equal in area to one-fourth of the continent of Asia must necessarily show great variety in soil, climate, temperature, and configuration. Thus, in the southern parts of the Amur basin, the vine grows and flourishes; on the north-western slopes of the Yablonoi mountain-range there are dense forests of cedar, on the south-eastern side are woods of pine, fir, poplar, and birch. In June and July the meadows are studded with gaily-coloured and unusually large flowers, forming a rich carpet that charms the eye and offering the honey-seeking bees large quantities of nectar. Further on, in Yakutsk, the land is



A UNIQUE FEATURE OF THE SIBERIAN RAILWAY
The interior of the church-car which travels on the line

Mountains, swelled by tributaries, until at last it becomes a prominent feature in a wild and sublime landscape, composed of steep hills, bare crags, mountainous forest-tangles, snow-fed roaring torrents, and loud-sounding cataracts. Here the Yenissei tears along with a speed of 45 miles an hour, and for hundreds of miles there is no sight or sound to remind one of the presence of man, except at long intervals a few squalid huts raised by

perpetually frozen three or four feet below the surface, in spite of the summer temperature of 104° F. The mountainous country traversed by the Aldan range of the Yablonoi Mountains along the western coast of the Sea of Okhotsk—consisting of bare hills, steep precipices, deep chasms, with here and there a streak of purest snow—has been aptly likened to a desolate landscape on the surface of the moon as seen through a powerful telescope.



THIRD-CLASS PASSENGERS WAITING FOR TICKETS ON THE TRANS-SIBERIAN RAILWAY

Kamchatka, too, the land of volcanoes, possesses a physiognomy which is entirely its own. Twenty-six extinct and twelve active volcanoes rise from the surface bolt upright. Capped with snow, and shaped like sugar-loaves, they tower aloft, above a veritable ocean of grey moss that spreads away to the far-off sky-line, without a rise or a fall in the endless plain. It is the embodiment of sempiternal sameness amid unbroken silence. All the northern extremity of Siberia skirting the Polar Sea is one great desolate tundra—a limitless, trackless, ocean-like space. In summer it is chequered with silent lakes and water-filled hollows—mirrors strewn

over a broad expanse of carpet whose colour-scheme is made up of the yellow, white, and dull green of mosses, lichens, and grasses. Mound-like hills rise at great intervals above the chaotic tangle of water and land, but nowhere is there a tree or a shrub. In winter the tundra is a boundless plain of unsullied snow, veiled in mournful twilight, cradled in eternal silence. Neither word of man nor song of birds nor the chirruping of insects tells of animal life. Only the elements run riot from time to time, when a violent boorann—an Arctic storm-wind—raises the snow in clouds and sweeps it hither and thither with preternatural wailing and howling. Lastly, there



THE LATEST TYPE OF LOCOMOTIVE ON THE TRANS-SIBERIAN RAILWAY

HARMSWORTH HISTORY OF THE WORLD

are extensive plains like the boggy watershed between the Irtysh and the Obi, in which air, earth, and water commingle in a shapeless mass. This Vassyugan morass is a tangle of vegetation and water, intersected with strips of dry land and forest-clad hills, firs, shrubs, grasses, and moving sands. Above the hilltops tower larches

Variety of Landscape and Climate

and cedars, and on all sides the surface of glassy, stagnant waters are seen, here limpid and translucent, there coated with a film of light-green vegetation. And the climate is as varied as the landscape. Dryness and coldness, however, are its general characteristics in winter, extreme heat, often accompanied with damp, in summer, and the transitions from one to the other are sudden. As a rule, the cold increases as one moves from west to east and from south to north, but the climate depends largely upon the Arctic Ocean, to the action of which Siberia is absolutely exposed, while shut out on the other three sides from all moderating influences.

Yet it is not on the shores of the Polar Sea that the coldest places are situated, but more to the south; and for this reason. In winter the curdling sea-winds that sweep the East Siberian tundras are fraught with a certain amount of moisture. Now, the atmospheric layers, some colder, others warmer, mingle with each other in the open tundras and raise the temperature. On the other hand, more to the south, in the mountainous regions intersected by broad valleys, the warmer atmospheric layers, being lighter, rise higher to the summits, whereas the colder and heavier descend to the valleys, where the cold becomes more intense. Hence, generally speaking, in winter the higher the hill-tops the warmer the temperature as compared with that of the plain below.

Rigour of the Winter

That is why, in Eastern Siberia, the weather in winter is so often serene, cold, calm, and dry.

The following table of the mean temperatures in degrees Fahrenheit in January and June of four places in the direction from west to east will convey an idea of the rigour of the winter :

	January	June
Berezoff	- 10 6	+ 61 34
Turukhansk	- 18 70	+ 59 54
Yakutsk	- 45 94	+ 66 2
Verkhoyansk	- 49 44	+ 59

The highest and lowest recorded temperatures for the last three towns are these :

	Cold	Heat
Turukhansk	- 75 28	+ 90 86
Yakutsk	- 77 08	+ 101 66
Verkhoyansk	- 88 78	+ 87 44

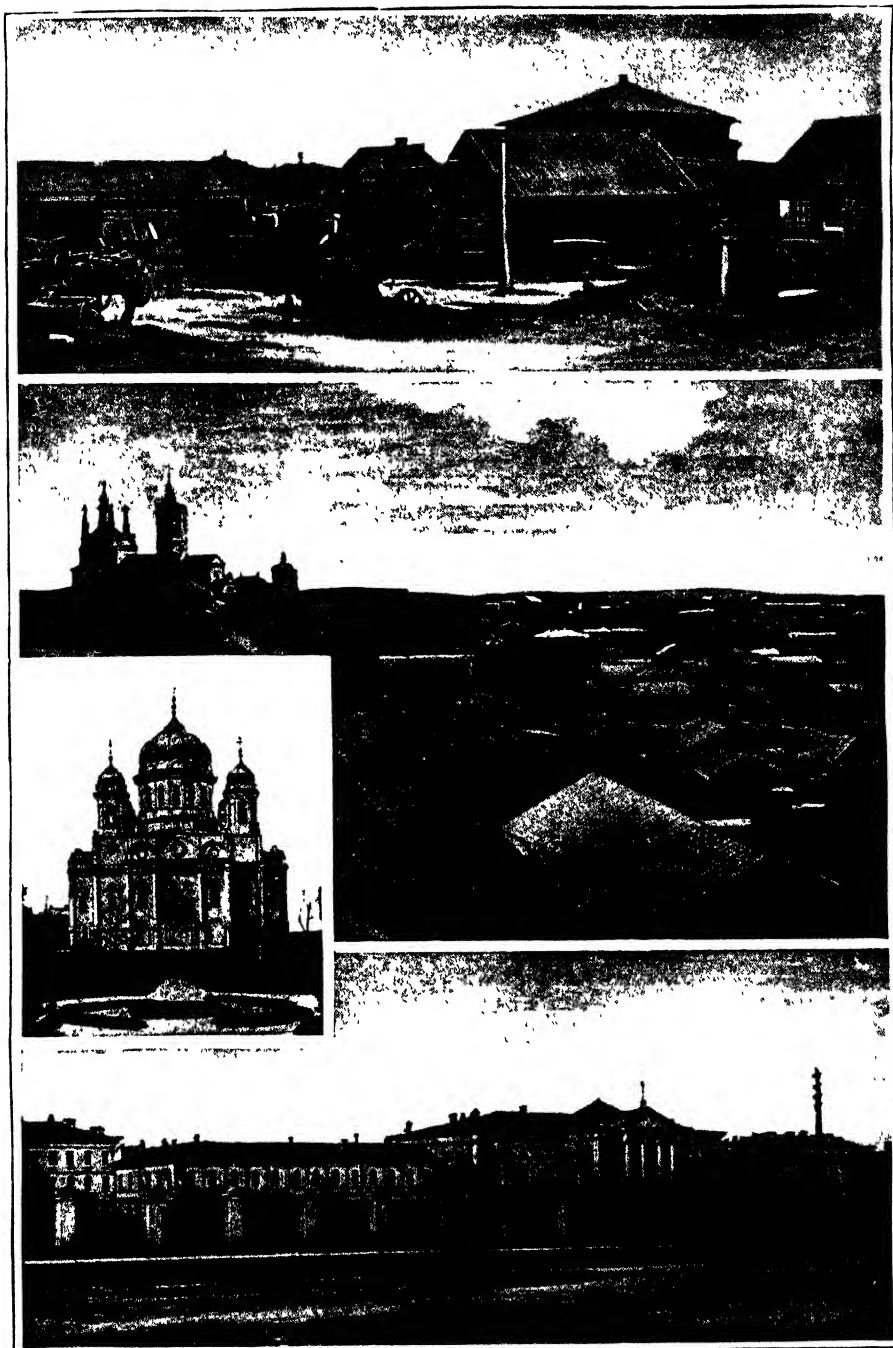
In the province of Yakutsk, and in other parts of Siberia as well, the winters are intensely rigorous, but calm, even, dry and clear, and therefore very healthy. Day and night are equally cold. When fires are lighted the flame lies close to the wood, as though it feared to rise; every footstep is heard at a long distance; mighty trees of the virgin forest burst with a terrific explosion, and the earth cracks with a boom as of a piece of heavy ordnance and forms a broad fissure. The trees are motionless. Athwart the clear and cloudless atmosphere the moon and stars shine with extraordinary brilliance, but the faint gleams of the pallid sun are quickly swallowed up by the long black night. The snow falls in fine cloud-like powder from a cloudless sky, and the moonlit air is spangled with its twinkling

Wonderful Stillness and Light

particles. Sometimes night is transfigured by the lustrous and mysterious Northern Light, which at first resembles the neryoncle of a conflagration and, gradually softening in tone, throws off sheaves of rays that change in hue from pale green and electric blue into bright red and violet triangles, while a flood of tender rainbow colours keeps coming and going, rapidly bringing forth suns and moons that shine and fade and vanish.

Along the higher stretches of the River Lena and to the north of Verkhoyansk, night continues for sixty revolutions of the earth, and in summer day abides for the span of sixty-five. When the frost on clear nights is especially intense, the rare traveller fancies his ear can distinguish a soft, continuous rustle coming from no definite place, which the Yakuts tell him is the whispering of the stars.

In the provinces of Yakutsk and Transbaikalia, the Altai region, and the district of Minusinsk, the climate is remarkably healthy, lung diseases in particular being uncommonly rare. But the Amur territory, Kamchatka and the country by the Sea of Okhotsk, have and deserve a reputation for extreme insalubrity owing to their humidity in summer, the dry cold of winter, and to the sudden transitions



Tomsk, with a population of from 60,000 to 70,000, is the chief town of Tomsk Province. A branch railway, 54 miles long, links it with the Siberian Railway at Taiga. The town is 300 years old, and the top picture on this page shows it in the early days of its development. The centre picture shows the town to-day, with a smaller separate view of the cathedral; and at the bottom of the page is the great university, opened in 1883.

TOMSK, THE GREAT UNIVERSITY TOWN OF MODERN SIBERIA

from one extreme to another. The hard frozen earth, refusing to absorb the spring waters of thawing snow, contributes to form those numerous lakes which the Yakuts term "the blue eyes of the steppe," and of which they say that they are equal in number to the stars of heaven. And yet these lakes, and the

The Blue Eyes of the Steppe

rivers, too, are slowly drying up. Lake Chany, for instance, once a vast inland sea, is now a group of smaller lakes. In 1820 Lakes Chany, Sumy, Moloki, and Abyshkan covered an area of 3,620 square miles; sixty years later, in 1880, the area was reduced to 1,320. In the Semipalatinsk territory Korakovskoye Lake is remarkable for its perfectly roseate hue and its pretty setting in a frame formed by the greenish yellow steppe with a narrow border of white shimmering salt. In the Baraba Steppe, near Kamsk, lies Lake Uslvantsev, with a surface white as milk, and waters which are said to cure maladies of the digestive organs. Lake Shira, in the province of Yenissei, enjoys and seems yearly to justify a reputation for healing rheumatism and cutaneous disorders which Royat, Kienz-nach, or Aix-les-Bains might envy.

And these marvellous curative properties are enhanced by a mysterious trait which is still unexplained. From time to time, on a calm, windless day, its waters begin to curl, roughen, and roll as though furrowed by violent gusts of wind. In Transbaikalia alone there are more than 120 medicinal waters already known, but very few of them can accommodate patients. In one of the wildest spots, amid crags hidden with vegetation, twenty hot and cold mineral springs, some of the former with a temperature of 131° F., render Turkmensk celebrated. The Karghinsk spring consists of water so hot that meat has been boiled in it. In the Nerschinsk district the number of

Value of the Mineral Springs

mineral springs is enormous. Among the best known are the Darasunsk waters, which are said to better the digestion, to soothe the nerves, and to heal chronic rheumatism. They are saturated with carbonic acid gas to such a degree that in winter the water poured into a glass continues for long to hiss and sparkle, and it is impossible to drink more than one glass at a time. But even this water is outdone

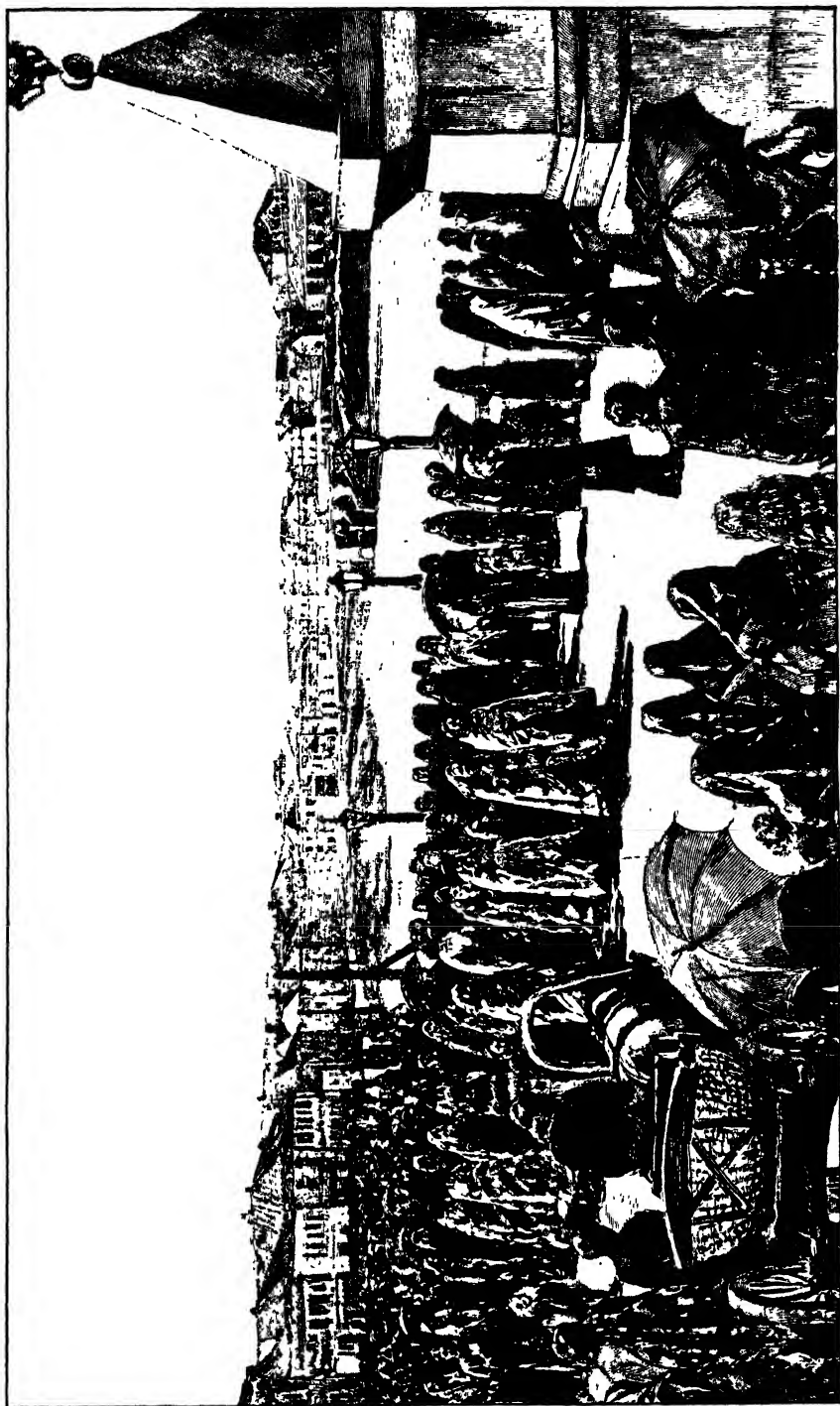
by the Urumsk source, the gas of which bursts the bottles and knocks out the bottom of the vats into which it is poured. Of the healing effects of these and other springs genuine wonders are narrated by the awestruck natives. In most cases the patients are obliged to endure great privations in order to take the cure, for only a very few of these places have inns or habitable huts in the neighbourhood.

In the great primeval forests, known as the taiga, there are no grasses, no insects, no birds, and hardly any animals, for the ground is covered with the remains of rotting trees and decomposed debris. In the forests of Yakutsk the pine-marten and the squirrel eke out a precarious existence, but throughout Northern Siberia the few animals that reside in the northern jungles during summer are usually concentrated on the banks of rivers and the shores of lakes. In winter every living creature shrinks from the paralyzing frost. Hares bury themselves in the snow, the hazel-hens, the grouse, the heath-pouls, having sated themselves with the offshoots of the willow and the

In the Primeval Forests

birch, swoop swiftly back to the snow and burrow in it. The rare sportsman sometimes comes across a brown bear or wild reindeer, though the latter is disappearing, as the sea-cow, which still existed in the eighteenth century, has disappeared.

In summer, a belt of the forests and tundras is infested with midges, which by crowding into the mouth, nostrils, and lungs of an ox can choke out his life. This insect which seldom vanishes until the first snow covers the ground, is a veritable scourge in the country of the Amur. The gadfly, too, is so irksome and untiring that he sometimes drives big animals mad. Another scourge of the country is the corn-eating locust, which frequents the southern districts of the Amur basin. The useful animals, such as the elk, the beaver, the marten, are disappearing, while the harmful beasts and insects—wolves, gadflies, locusts—show a marked tendency to increase and multiply. A similar enormous advantage which tares and weeds manifest over cereals, the growth of which they hinder, is among the most serious difficulties with which the husbandman in Siberia is confronted. It is probably also the most formidable barrier to successful colonisation yet encountered by the Russian Government.



A MODERN RELIGIOUS PROCESSION IN THE GREAT SIBERIAN CITY OF TOMSK

Of the six million inhabitants of Siberia, about three-fourths are Russians, whose influence on the various aborigines cannot, on the whole, be described as beneficent. In the north and north-east more particularly the once powerful tribes are impoverished and crippled by debts which they were forced to contract.

The Russian Impress on the Natives

While preserving their own inborn vices, they have added to them those of their masters. The Ostiaks are dying out. The aborigines of Turukhansk are helots in the hands of Russian fish dealers. The souls and bodies of the Tungusians of the Yenissei Province are being eaten by horrible diseases, spiritual and physical, which they have contracted from the Christian new-comers. In the Yenissei Province the number of Ostiaks has decreased by 48 per cent.; in the province of Tobolsk the Vogules and the Tartars are disappearing perceptibly. But the Yakuts, hardy tribesmen who often live on putrid fish and, in lieu of kissing, carefully smell the bodies of those who are near and dear to them—the Buriats, who still gravitate towards Shamanism and stand in awe of all mountain summits; and the Kirghizes, who, being Mohammedans, abstain from alcoholic liquors, seem to increase and multiply. Of the Kamasi-ans and Karagasses, who wandered about the districts of Kansk and Nishneudinsk, fewer than a thousand survive; while many tribes of the north-east—as, for instance, the Omoks and Armtsey—are wholly extinct. In time the vast stretches of wild country in the north and north-east which were inhabited only by these hardy peoples will be desolate and devoid of human beings.

But the Russians have taken as well as given, and some of the worst qualities of the aborigines have left their abiding impress on the settlers, who, having escaped

The Native Impress on the Russians

the evils of serfdom, were much more independent and manly than their brethren in Russia Proper. The Russian settler in Siberia is now become coarse, almost savage, avid of gain, cunning, distrustful, and reserved. Having adopted the mode of protection against cold in vogue among the natives, many of them also accustomed themselves to their food. Hence many Russians eat frozen fish, frozen reindeer, frozen marrow, and frozen raw kid-

neys. Intermarriages also contributed to draw the Russians still nearer to the primitive races among whom their lives are being spent. As a result the very type was modified, the language underwent many changes, and certain alphabetical sounds have been altered or dropped. The Russian population of the Verkholensk district eat half-raw meat, believe firmly in Shamanism, refer cases of illness to the Buriat medicine-man, and piously keep idols in the lofts of their houses. Russians along the Lena speak excellent Yakut and very bad Russian. The Russian Cossacks of Verkhoyansk consider Yakut their native tongue.

In the country this process of degeneration is more advanced; many Russians understand only Yakut. In the Kolymsk district the physical type of the settlers is altered, and Russian men and women may be seen with almond-shaped eyes, large cheekbones, and developed chins. More curious still is their mental degeneration. Their memory is uncommonly weak, they can hardly speak three words consecutively, and are almost incapable of

Types of the New Settlers

learning to read and write. But these facts are indicative at most of a back eddy, not of the main current of the stream of immigration. Siberia must be at least partly colonised before its buried riches can be profitably unearthed. On the one hand, the Unshapen Land, despite its many drawbacks, is the safest and most useful outlet for the surplus population of the empire; and, on the other, a considerable increase in the number of its inhabitants is necessary for the exploitation of the mineral wealth of Siberia. Conscious of this, the State has taken the matter well in hand, appointing men of knowledge and experience to guide the stream of immigration. These officials dispose of an annual Government grant, and can provide land for a certain number of promising immigrants.

For several centuries the Government has been more or less alive to the need of colonising the country with Russians. It was partly with that object that penal settlements were established there and that special exemptions and favours were granted to those convicts whose wives and families volunteered to accompany them into exile. Siberia has thus, for generations, been a synonym for a system of cruel and vindictive punishment



TILLERS OF THE SOIL IN SIBERIA THE STAFF OF A PROSPEROUS FARM

Agriculture is the solid groundwork on which the future wellbeing of Siberia must be built up. In the cereal zone of Western Siberia three-fourths of the population till the soil, and of the produce obtained 42 per cent is wheat, 35 per cent oats, and 15 per cent rye. In Yakutsk, where the summer is short, wheat ripens in 77 days.

unparalleled since the days of the penal mining colonies of the Sassanian Kings of Persia. By Europeans it was regarded as a place of ruthless torture and a veritable pandemonium. In this conception there was a mixture of truth and error. It is a fact that the offscourings of the human race were despatched thither under conditions which often constituted crimes as heinous as those for which the felons had been condemned. Political offenders, too, were banished, but once in the district or the province many of them were allowed to arrange their lives in accordance with their tastes and their opportunities.

The authorities harboured the pleasing fancy that by disposing in this summary way of the restless and disorderly elements of the population they were at once punishing criminals, freeing the State from a serious danger, economising the money which a permanent prison system would have cost, and contributing to colonise a country rich in natural resources. This belief, however, like so many others cherished by the bureaucracy, was at last seen to be a gross delusion. It is now admitted that the population of Siberia owes little in numbers and less in quality to the exiles, political or criminal, of whom a constant stream has been steadily flowing into the country

since the sixteenth century. As colonists they have played a most insignificant part, notwithstanding the circumstance that during the nineteenth century over 900,000 of them, mostly males, crossed the Siberian frontier. Hardships on the

The Cruel Life of the Exiles

way and illness caused by the climate and lack of proper food and clothing are responsible for the mortality among the criminal colonists, which has been uncommonly great. To break the long journey they spent hours or days in habitations erected for the purpose, called *étape* prisons. "In the winter of 1882," writes an official sent to examine these places of detention, "in the Salikhoffsky *étape* prison (District of Ufa) I was shown a barrel of water destined to be drunk by the prisoners. It was covered over by a large piece of ice which had become loosened by thawing a little at the edges and was 5½ in. thick. . . . The *étape* of the prosperous village of Alexeyevsk is situated in an underground cellar. The Uslonsky *étape*, near Kazan, is a mere wooden cage 19½ ft. square. In March, 1882, a convict gang consisting of 27 exiles and 15 Cossacks arrived there. The Cossacks were billeted in the neighbouring huts, while the 27 prisoners, thoroughly fagged out after the day's journey of 22 miles, carrying their effects

Establishment of the Siberian Prison System

with them, were shut up in this dungeon. They lay stretched out on the planks; they sat on their heels on the plank-beds and under them; they stood up shoulder to shoulder on the ground from 7 p.m. till 8 a.m. A portion of the planks broke down; the windows had to be smashed in order to let in a blast of cold air. **Siberian Prison Practices** there was no fire in the stove, and the common night-vessel was standing in the room, but it was utterly impossible for anyone to get near it. Under such conditions it is not to be wondered at that the mortality amongst exiles to Siberia was considerably above the average. Many of those who survived these ordeals contributed to corrupt and terrorise the inhabitants and to swell the list of incorrigible criminals.

As colonists they hardly deserve to be considered. For these and kindred reasons the Tsar issued an edict in June, 1900, definitely abolishing banishment to Siberia for criminal offences; only political offenders are despatched thither to-day. But the worst conditions of exile, even for political offenders, has practically disappeared, and exiles live to-day under conditions much less rigorous than those which prevailed ten years ago.

Siberia has been colonised mainly by peasants whom dearth of land or lack of liberty drove from European Russia. To acquire a farm for nothing, to escape serfdom, or to practise their religion without hindrance, were among the leading motives that attracted the earliest settlers. In 1822 there were but 70,000 of these all told, but the influx was increasing.

It has been creditably affirmed that **Siberian Immigration Encouraged** people often deliberately broke the law in order to provoke a sentence of banishment to a country where the status of felon was superior to that of law-abiding subjects at home. Religious sectarians, who were generally sober, thrifty, and enterprising, almost invariably prospered, and the legendary stories of their success

awakened an irrepressible desire in the hearts of many others, whose motives were not religious, to follow their example. Thus, the stream of immigration swelled ever more rapidly, until the Government, growing alarmed, deliberately checked it. At last M. Witte, rightly regarding the movement with favour, adopted various means of regulating it. Forty acres of land free and three years' exemption from taxation were among the inducements which this Finance Minister held out to able-bodied male settlers, and by the end of the seven years ending in 1899 the Russian Government had distributed in this way no less than 17,493,000 acres.

In recent years the number of land-hungry peasants, mainly from the southern provinces of European Russia, seeking free farms in Siberia has been enormous. In one month the Samara-Zlatoust Railway ran fifteen trains daily, filled exclusively with immigrants, into Siberia.

It should not be forgotten that the hardships which these immigrants have to endure, especially those among them who receive no help from the **The Great Procession Eastward** Government, are sometimes as terrible as those to which so many convicts succumbed in the olden days. The prisoners were wont to break their journey and to sleep on the way. True, the huts, cellars, and cages in which they spent their nights were unsanitary and mephitic, but they were at least enclosed places.

The voluntary colonists of to-day have no roof whatever to their heads. For days, nay, for weeks, they are wet and cold, sleeping in the open air, occasionally under the open sluice gates of heaven. From these sufferings they have been rescued many times by the Trans-Siberian Railway Company, which placed its store-rooms at their disposal. Among the children, however, the death-rate is always terribly high.

Nor is that the worst; after all these physical and moral sufferings, utter ruin awaits a certain percentage of the colonists. After having sold their property at home, spent the proceeds on the journey, and undergone intense moral and physical



BLAGOVESHCHENSK TOWN AS SEEN FROM THE ISLAND OF SAGHALIN



A GENERAL VIEW OF THE TOWN OF BLAGOVESHCHENSK



THE MARKET-PLACE OF BLAGOVESHCHENSK IN WINTER



STEAMERS LYING UP FOR THE WINTER IN THE HARBOUR OF BLAGOVESHCHENSK

Blagoveshchensk, the only town in the Amur Province, has a population of between thirty and forty thousand. SCENES IN BLAGOVESHCHENSK, THE GREAT SIBERIAN TOWN ON THE AMUR RIVER

sufferings, they find no land whatever or only allotments which, without the expenditure of comparatively large sums of money, cannot be rendered arable. Thus they are forced to return whence they came, and to return generally in rags as broken-hearted beggars, who are kept from starvation only by the alms of the compassionate. During the first six months of 1907, no less than 50,000 misery-stricken paupers thus wended their way back to European Russia. But this is only a fraction of those who set out from European Russia. The vast majority arrived safely, settled on the land, and have reasonable hopes of prospering there.

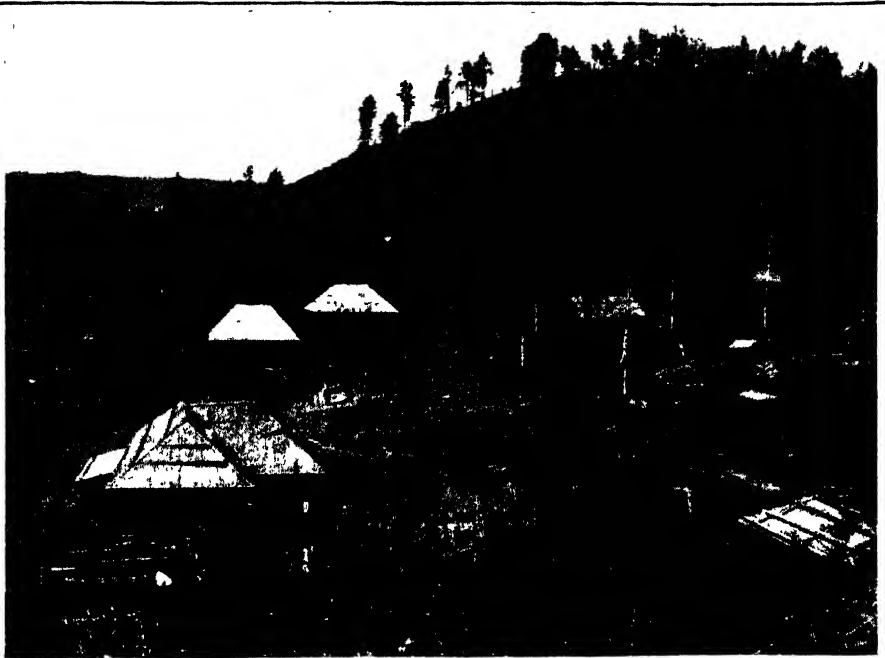
The Great Procession Homeward

The bulk of these peaceful invaders come to till the soil, being fitted for no other occupation, and unless they succeed, and give the country a large peasant population, the outlook of Siberia will be less promising than it seems, for at present the density of the population is about one-fortieth that of European Russia, where there are but forty-five men to the square mile. The network of railways indispensable to the opening up of the country presupposes a considerable influx of settlers, and this increase would rely mainly upon husbandry for its support. Tilling the soil in Siberia, however, requires much more strenuous efforts than in Europe, for the ground is hard and overgrown with weeds, which in summer sprout up much faster than corn. The implements of agriculture must therefore be better and stronger than in Russia Proper: the livestock must be hardier and healthier. Now, these and kindred necessities are expensive. Moreover, the summer being very short, all kinds of agricultural labour have to be performed almost at the same time. The number of hands required, therefore, is correspondingly great; and as there is no employment to be had except at that particular season, labour is necessarily expensive. As for factories and mills, which feed so many thousands of peasants in European Russia, there are hardly any on the other side of the Urals. Indeed, all the cities of Siberia taken together contain a population which is smaller than that of Moscow alone. Agriculture, therefore, is the solid groundwork on which the future well-being of Siberia must be built up. If that, and such auxiliary pursuits as dairy-farming, prosper, a network of railways

will be constructed and mining industries will flourish. But without a strong population of prosperous farmers the development of Siberia will progress but slowly and laboriously. It is therefore worth while casting a glance at the prospects of agriculture as they appear to-day. The country best suited for corn-growing includes the flatlands of Tobolsk, Tomsk, Yenisseisk, Irkutsk, Transbaikalia, and portions of the territories of Akmolinsk and Sempalatinsk. In the cereal zone of West Siberia three-fourths of the population are employed in tilling the soil, and of the produce obtained 42 per cent is wheat, 35 per cent. oats, and 15 per cent. rye. In Yakutsk, where the summer is short, wheat ripens in 77 days, sown in the middle of May it is reaped in mid-August, owing to the great length of the day there. The growth of the corn, even the corn itself, would seem to have adjusted itself to the peculiar conditions and surroundings. Certainly, it is worthy of note that corn taken from the region of Yakutsk and sown anywhere further south will sprout, grow, and ripen fifteen days earlier than corn taken from any other place. The success of agriculture in a rigorous climate like that of Yakutsk is most encouraging. Against this positive result one should place the negative upshot of the persistent endeavours made to colonise with farmers the Amur country and the maritime territory. The natural conditions in these provinces are unpropitious to corn growing: the snowless winters, the incredible vitality of weeds, the abundant moisture of the atmosphere, and the rains, which have a bad effect on the grain; the coincidence of the rainy season with the harvest, the consequent destruction of large quantities of cereals, and the terrible disease caused by a fungus known as "drunken corn"—a scourge that is spreading. Here is an instance. In soil of remarkable fertility reclaimed from the forest by Little Russians, the abundance of the harvest surprised everyone. The people of the village Dushkina were, therefore, envied. But a couple of years later, owing to the redoubtable fungus in the wheat, the farm lost its value, the fields were left untilled, the owners departed, and the village is now the picture of ruin. But, then, the Amur basin and the coast territory are not integral parts of the

Prospects for Wheat Growing

Outlook for Peasant Farmers



CLEARING THE FOREST AND BEGINNING A SETTLEMENT



A SETTLED VILLAGE THAT WILL PROBABLY BECOME A FLOURISHING TOWN

Siberia has room for an immense population, and its present population of six millions, three-fourths Russians, gives it a density of only one to the square mile. Siberia must be at least partly colonised before its buried riches can be unearthed, and, conscious of this, Russia has appointed immigration officials to encourage settlers by grants of land.

THE SLOW PEOPLEING OF SIBERIA: THE BEGINNING OF BUSY TOWNS

agricultural zone; and the utmost that can be deduced from the unfavourable conditions just described is that the Russian Government erred when it imagined that farmers from Southern Russia might, when dumped down in these unhealthy regions, become successful tillers of unsuited soil. The difficulties which the Siberian farmer has to tackle, and the risks to which he is often exposed even in the corn-growing region, render agricultural pursuits more precarious if not less lucrative than in European Russia. Not only are many of these problems capable of a satisfactory solution, but in some cases the compensations are ample. Thus, in Transbaikalia, where the crops are frequently injured or destroyed by hoar frosts, the corn raised is considerably better in quality than that of European Russia. A striking instance of the simple devices by which natural obstacles are occasionally removed is supplied by the artificial reservoirs of water, by which the worst effects of the drought of the steppe districts are eliminated. Snow is heaped up in mounds, surrounded with planks, thatched with straw, and used as reservoirs of water. When drinking-water is wanted, the farmers plunge a red-hot iron into the pressed snow, and in this primitive way a supply of water is ensured which generally lasts down to the close of autumn. The solution to other and more difficult problems, discovered long before by the Chinese immigrant, need only to be applied by 'us Russian competitor. In a word, the material well-being of the agricultural population of Siberia seems fully assured.

Much more, however, is expected from the unsummed treasures which are still awaiting the advent of the enterprising miner. And in all probability the expectation will be ultimately fulfilled; but only on condition that a network of railways connect the future mining districts with the Trans-Siberian line and also with the nearest ports of the Baltic and Pacific; that capital be freely and wisely invested that the companies be served by men who know the country well, and that enlightened settlers identify their interests and combine their efforts with those of the fortune-hunters from outside.

Only then will underground Siberia

justify the high hopes that are cherished of its future. For there would seem to be no doubt in the minds of experts that gold and silver, platinum, copper, iron, coal, and other valuable deposits can be obtained in large quantities and at a reasonable cost. Heretofore too little capital has been invested to allow of the application of rational methods, too little attention paid to the local conditions of labour, and nothing done to render transport cheap or even possible. Hence, the output of gold, like the total production of wheat, has undoubtedly decreased. Relatively little has been done by the State or by individuals to exploit the mineral wealth of the land since the Middle Ages, when men of a Turko-Mongol race made shallow winding holes in the ground from which they dug out their silver, lead, and copper ores. The methods of these miners, whose petrified wooden ladders and props are still found near the ruins of their workshops in the Nerchinsk region, were primitive and inadequate. Greeks were the first miners who laboured for Europeans, and in 1701 they triumphantly

Siberia the Golden Ground

sent to Moscow 6 lb. of lead and 20 lb. of silver ore taken from Mount Kultak. After this, progress was slowly made in various parts of the country, until about the middle of the nineteenth century Siberia acquired in Russia the name of the "golden ground." Yet, even to-day all Siberia gives employment to no more than 60,000 men, and supplies the Imperial Treasury with barely two and a quarter million pounds' worth of gold.

It is no exaggeration to assert that gold is found everywhere and in every form in Siberia. Gold-mining is carried on in the western half of the country, in the territories of Akmolinsk, Semipalatinsk, various parts of the provinces of Yenissei, and Tomsk. The very name Altai means "gold mountains." In the Amur basin and in the Lena mining district, which now forms part of the province of Irkutsk, gold is obtained in considerable quantities. But in the Vitimsk and the Olekminsk systems lie the richest gold deposits in all Siberia: one ton of sand yields from 0.136 ounces to 2.1 ounces of gold, whereas in the Yenissei district 0.08 ounces is the maximum. The output of the gold-digging in Eastern Siberia largely exceeds that of the Western districts, but owing to the lack of capital, to mismanagement, and to the

Difficulties of Siberian Agriculture

Future of Siberia's Mines

THE INEXHAUSTIBLE TREASURE-HOUSE OF THE WORLD

neglect of vein ore, the amount of gold obtained throughout all Siberia is falling off. Thus, in 1882 the total output was 27'74 tons; in 1891 it had fallen to 26'6 tons; and in 1897 it was only 25'99 tons. The decrease is especially noticeable in the Yenisseisk, Transbaikalia, and the Amur regions. On the other hand, the gold industry on the shore of the Sea of Okhotsk is prospering. For it flourishes wherever little labour and capital are needed, and it fails where strenuous efforts and large investments are indispensable.

On the subject of ways of communication it will, perhaps, suffice to remark that the goldfields are generally situated on the fringe of the jungle, to reach which is possible only on horseback or else by the peculiar conveyance known as *volokushki*. Two long poles are fixed to the horse's collar and allowed to drag along the ground, and between them a seat is fixed which resembles a cradle in its form and an instrument of torture in its effects.

The conditions of labour in Siberia, unfavourable to all parties concerned, are still in flux. Convicts, old settlers, peasants

Labour in Siberia's Mines

from Russia, Poles, Tartars, Kughizes, Circassians, Buriats, and Chinamen form the floating population of the mines. Labourers are hired by the year, and receive, besides their wages—which are paid every month—a fixed amount of flour, brick-tea, meat, and meal. In some gold-diggings the cost of this allowance, owing to the exorbitant price of the provisions there, exceeds the wages by 200 per cent. But the employer receives the worth of his money, for the working day begins at 3 a.m. and continues for from 14 to 15 hours, the miner toiling sometimes ankle-deep in cold water, with only two breaks—one for tea and the other for dinner. The effects of this kind of labour on the physical and moral health of the workman are most pernicious.

Of the many metals and minerals in which Siberia is known to abound, gold and silver are almost the only ones that have as yet been exploited. Only a few tons of silver are annually obtained, although this metal occurs in large quantities in the Kirghiz steppe, on the Altai Mountains, in the Nerchinsk district, and many other places. Only two copper works exist in all Siberia, in spite of the abundance of that metal in various parts of the country, and especially in the

Kirghiz steppe. Iron, the most useful of metals, is equally neglected. A few ironworks, which are carried on with a fair profit, bear witness to the existence of that metal in three or four provinces, and also to the inborn indolence of Eastern men. All over Siberia coal is found in abundance. There are rich coalfields and the quality is excellent.

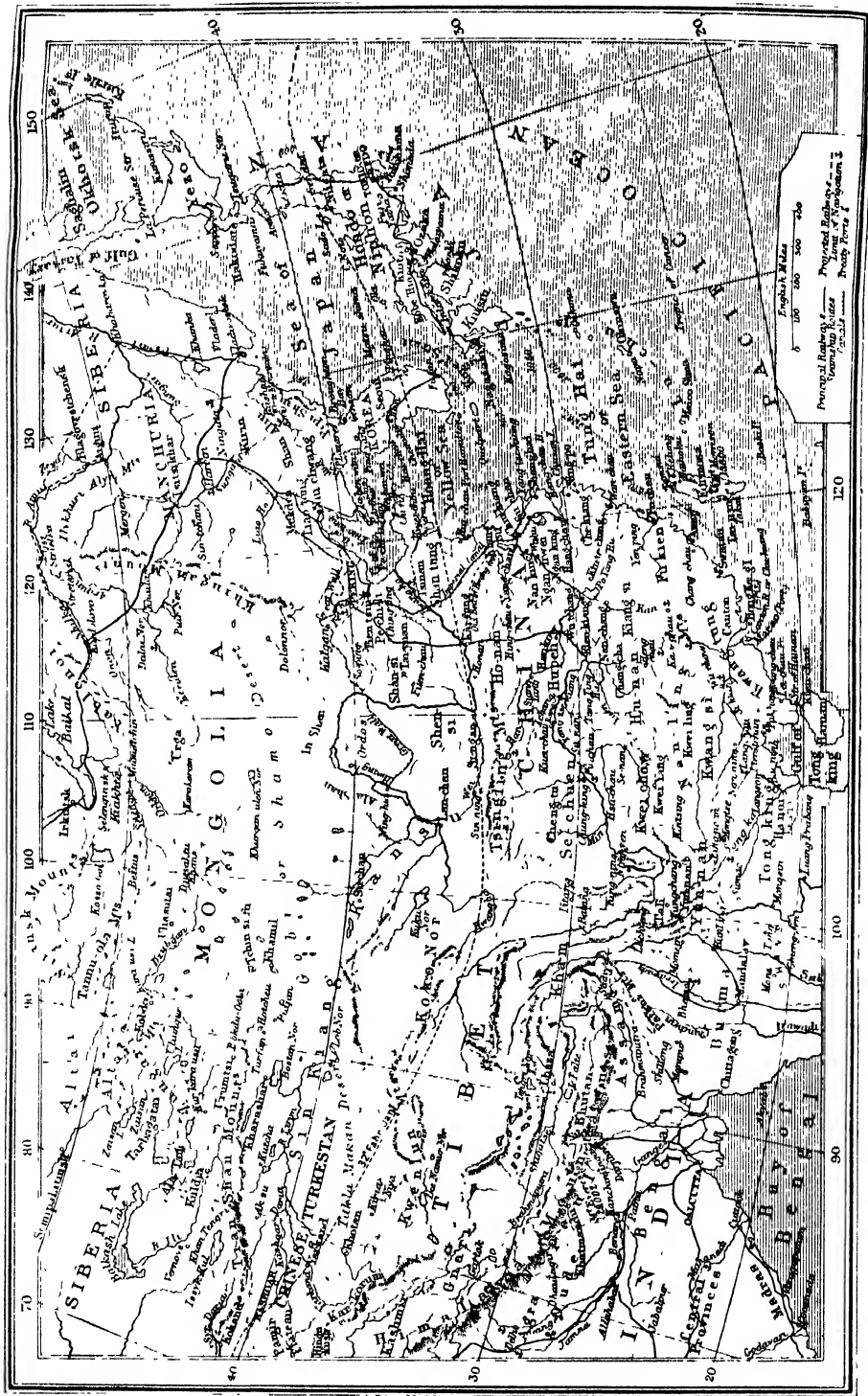
A Fine Ride Through Siberia

Doubtless, capital is necessary to work these minerals, but the needs of the Siberian railway, which consumes large quantities of fuel, would almost suffice to guarantee the success of the coal industry.

The development of means of communication is the great condition everywhere. Communication between Moscow and Siberia is relatively rapid and reasonably comfortable. The Siberian Express is provided with electricity, with a well-furnished saloon, armchairs, writing-tables, and portable lamps, by the light of which travellers can read at night. The system of ventilation, which, while admitting fresh air, excludes the dust, is unknown on any other Russian railway. In the corridor the passenger can see, printed in large letters, the name of the next station, the hour at which he is due there, and the length of time the train will remain at it. The food supplied on the restaurant car is excellent. The mechanical arrangements of the express are eminently satisfactory, but the service which depends for thoroughness and regularity upon human efforts is very inadequate, without, however, being as bad as in other parts of Russia. From Moscow to Irkutsk, the distance of 3,383 miles is traversed by the Siberian Express in 225 hours and 55 minutes; from Moscow to Kharbin—4,908 miles—the time required is 344 hours, while the journey from Moscow to Vladivostock—5,391 miles—can be accomplished in 380 hours and 46 minutes.

Opening up the Coal Region

The opening up of the mining districts through branches connecting with this railway is one of the great necessities of progress. The development of the Kuznetsk coal region, for example, needs a railway 120 miles long. Surveys were made in 1906, and in 1911 the construction of the Southern Siberia Railway was approved by the Council of Ministers. The opening of this line should mean an era of prosperity for Siberia and for Russia. E. J. DILLON



MAP OF THE CHINESE EMPIRE

GEORGE PHILIP F. SOW L.



CHINA

THE WORLD'S OLDEST EMPIRE

THE LAND AND THE PEOPLE

BY MAX VON BRANDT

OF the leading nations of Europe none has had a life of more than a millennium and a half, even if we date back the birth of France to the days of Clovis. A thousand years before Clovis, Rome was no more than the chief city of a confederation in Central Italy. Of the Macedonian Empire nothing was left three hundred years after the death of its founder. Five hundred years before his birth, it is doubtful whether any of the Greek states known to history was even in existence. Of the early empires of Western Asia none survived the dawn of the Christian Era. Until the energy

**An Empire
"Before
the Deluge"**

of very modern investigators unearthed or deciphered the monuments of Mesopotamia and Egypt, all human happenings earlier than the year 2000 B.C. or thereabouts were accounted by Europeans as prehistoric, save for the story embodied in the Hebrew narrative.

But in the Far East there lives to-day an empire, vast in extent, painfully populous, a civilisation complex, elaborate, artificial to a degree, and tracing back its unbroken history beyond the date at which the Hebrew historian fixed the Deluge. Doubtless, until well within a thousand years of the Christian Era, legend and fact are intermingled in that history, until the period at which the

labours of Confucius set the records in order, yet there is no doubt that for some two thousand years before his day the Chinese Empire had subsisted continuously. Since Confucius, it has continued to subsist for more than two thousand years with five hundred added to them.

A strange people—a stagnant people, to Western eyes. As the Chinaman lived in the days of Confucius, so he has lived for five times five hundred years, so he lives to-day. In the West, the civilisations of Greeks and Romans arose, and crumbled with minute pains, the barbarian hordes which overthrew them have built up a new civilisation. Before Greece and Rome, China was standing, and still she stands; in all essentials unchanged; apart. But the West is knocking at her gates. Revolution has destroyed the Manchu Dynasty and set up a Republic. Many changes seem inevitable. Will China crumble as Rome crumbled before the Teuton, or is Europe to face a true yellow peril? Is her future one of disintegration or of integration? Will she shiver to dust, or awaken to a new life? The answer is not yet articulate. Revolution has already given place to dictatorship. Financial concessions have brought the foreigner within her borders.

**Older than
Greece
and Rome**

HARMSWORTH HISTORY OF THE WORLD

One of the most ancient names by which the Chinese have called their country is Tien Hsia, meaning Under the Sky. Ssu Hai, or All within the Four Seas, and Chung Kuo, or Middle Kingdom, are also early names, the latter dating from the establishment of the Chou dynasty about 1150 B.C. As these names imply that there is but one country—China, the centre of the earth—other names, such as Hua, Chung-hua Kuo, or Middle Flowery Kingdom, and Nei Ti, or Inner land, refer to China's civilisation and superiority to foreigners. [It is not easy to make Chinese names intelligible

and the reader who finds Shan-tung on one page will know that the Shantung on another page is precisely the same place and precisely the same word. In the case of Chinese proper names, as in Japanese proper names, the family surname comes before the Christian name, as if we wrote Shakespeare Wilham.]

For the people of China, a common name is black-haired folk, and occasionally they are referred to as men of Han or Tang, from two dynasties distinguished for their power and culture. The name of the present dynasty, Tsing or Ching, together with those of many earlier



A VIEW IN THE MOUNTAINS THAT DIVIDE CHINA INTO TWO PARTS

The surface of China, as a whole, slopes from west to east. The division between north and south is found in the branch of the Kunlun Mountains in latitude 31° to 35° , which separates the basins of the Yellow River and the Yangtze

in English, and to help English readers in the pronunciation of these names the hyphen is introduced. The hyphen has no other purpose than to help the reader to the right pronunciation; it is as if we wrote Lon-don or Sid-mouth. Thus, Shan-si or Shansi is equally correct. The use of the hyphen has of late diminished and will probably die out altogether, and it has been thought convenient here to use it only sometimes in order to familiarise the reader with the proper divisions of words. Chinese names are spelt, therefore, in this History with or without the hyphen,

and the reader who finds Shan-tung on one page will know that the Shantung on another page is precisely the same place and precisely the same word.

The origin of the name "China," given to the country in Europe, has occasioned much questioning. Dr. Legge states that the name came to us from India through Buddhism. Another authority says that the China known to the people of India before the arrival of Chinese pilgrims and afterwards was apparently not the Flowery Middle Kingdom, but rather a region occupied by a tribe living to the west of the Chinese Empire, far west of the Yellow River; and that the name was



A SCENE OF WILD GRANDEUR IN THE ALATOU MOUNTAINS OF CHINESE TARTARY



THE REMARKABLY PICTURESQUE SEVEN STAR MOUNTAINS OR TSEIH SING YEN

The Chinese system of mountain ranges contains many individual summits of rugged grandeur. The mass of mountains towards Tibet has been described as "the greatest sea of high peaks and sharply-cut ridges in the world."

THE WONDERLANDS OF CHINA'S MOUNTAINS

afterwards extended to the Flowery Land, apparently by the Buddhist writers and translators of India and Kashmīr.

In the seventh century A.D. Yuan-chuang, the Chinese pilgrim, on his journey homeward, about 150 miles east of the Che-ka or Tek-ka district in the Punjab, came to the country which he calls Chin-puh-ti. This district, according to his story, was assigned to a Chinese hostage sent from an outlying vassal of China,

west of the Yellow River, to the Count of King Kamishka, who probably lived in the second century A.D. The name China is also applied in the *Burhat Samita*, a book composed in the sixth century A.D., to a people in the north-east division of India.

But whatever the district first referred to under this name, there seems to be no doubt that it was applied later by Indian Buddhists to China itself, which is also mentioned as Chin-tan. The difficulty is rather to understand how a name, presumably derived from the Chin or Tsin dynasty, which came to an end in 209 B.C., should have survived so long, and in its original form. It is possible that the "Sinae" of the Romans is the same name in a different dress, but the first record of the name China, as used by European writers is, according to Colonel Yule, in the year 1516 A.D. by Barbosa. Baron F von Richthofen's theory that the name comes from Jih-nan, an old name of Tonquin, or Tongking, seems to rest on weak ground, as the local pronunciation would probably be Yit-nan, instead of Jih-nan. The Latin name "Seres," as applied to the people of China, is said to be derived from the word "ssu," silk, which, in its Korean form, "sil," appears to lend some justification to this theory. Just as China is a name unknown to the people of the country, so Cathay is

also a foreign name, derived probably from the Ki-tan Tartars, and ascribed so exclusively to the interior of China that it was only by travelling overland from India to Peking that the Jesuit missionary, Benedict Goes, in 1663, established the fact that the Cathay of the Persians was identical with China.

China Proper is bounded on the north

by Mongolia, on the west by Turkestan and Tibet, on the south-west by Burma, on the south by Tonquin and the Tonquin Gulf, on the south-east and east by the China Sea, on the north-east by the Yellow Sea, the Gulf of Chih-li, Korea, and, now that Manchuria has been incorporated in China Proper, by the Sea of Japan.

The total area of China Proper, including Manchuria, is 1,896,030 square miles, and the total population, according to Chinese estimates, amounts to 419,217,000. The area of the whole empire, including all the countries really or nominally tributary to it, is over 4,247,170 square miles, and the population is claimed to amount to over 430,000,000.

The figures in the following table, based on figures given in Père Richard's recently published *Geography of China*, show the area and population of the different provinces of China Proper. In addition, Mongolia has a population of 2,600,000, with an area of 1,367,000 square miles; Chinese Turkestan a population of 1,200,000, with an area of 550,340 square



A MAGISTRATE OF THE FIRST RANK
From a Chinese drawing.

THE WORLD'S OLDEST EMPIRE

miles; and Tibet a population of 6,500,000, with an area of 463,200 square miles.

Provinces	Population	Area in sq. miles	Population per sq. mile
Chih-li	20,930,000	115,000	182
Shan-si	12,200,000	81,000	150
Shan-tung	38,247,000	55,000	695
Ho-nan	25,317,820	67,000	377
Kiang-su	23,980,230	58,000	631
Kiang-huai	23,623,300	54,000	438
An-hui	20,532,000	67,000	396
Che-kiang	11,580,000	36,000	322
Fu-kien	22,870,000	46,000	497
Hu-peh	35,280,000	71,000	497
Hu-nan	22,160,000	83,000	267
Shen-si	8,450,000	75,000	113
Kan-su	10,380,000	133,000	78
Sze-chuen	68,724,800	218,000	315
Kwang-tung	31,865,200	99,000	322
Kwang-si	5,142,000	77,000	67
Kwei-chow	7,650,000	67,000	114
Yun-nan	1,721,590	116,000	87
Manchuria			
Sheng-ching			
Kum	8,500,000	363,000	23
Ho-lung-kiang			

In Primary and early Secondary times, China lay submerged beneath a shallow sea. Later, in the Secondary Period, the



THE WIFE OF A CHINESE MAGISTRATE
From a Chinese drawing.

whole continent emerged from the sea, and was subsequently subjected to folds and dislocations which formed trenches such as those in Turkestan, or raised up mountain ranges such as the Altai, Tien-shan, and Kun-lun. About the same time immense deposits of coal had been forming in great depressions, such as those where now stand the provinces of Yunnan, Kwei-chow, Honan, Shensi, and Shansi, towards which vast deposits of drift-wood were floated from continents on the north and south. Large inland lakes existed which, as they dried up, left deposits from which the sandstone rocks of Szechuen and elsewhere were subsequently developed. The continent never again sank beneath the sea, and no trace of Jurassic or cretaceous rocks has been discovered. But beneath the coal deposits are limestone strata, sometimes 9,000 ft. in thickness, which stretch across the whole of mid-China from the extreme north to the borders of Tonquin. Of volcanic action, traces exist near Nanking and in Chih-li, and immense fields of lava are found in Manchuria. Porphyry and granite have, in many parts of China, extruded through the beds above them.

Rain, frost and ice have for aeons been working then changes among the rocks and have been specially assisted by the winds which have covered the north of China from the eastern border of Shansi to the west of Kansu with a bed of loess, estimated in some places at 1,800 feet in thickness, which has hidden and changed all the features of the country, and through which even high mountains scarcely show their heads.

The lines followed by the mountain systems of China are much obscured by the fact that the rivers do not, as depicted by early cartographers, follow the course of the mountains, and the highest parts of the mountain chains are not always found near the sources of the greatest rivers. Almost without exception, all the great rivers of China, at some point or other in their course, and in one instance for a breadth of hundreds of miles, pierce the mountain chains which cross their course and might naturally be expected to prove impassable barriers to their progress.

From the great plateau of Tibet, a continuation of the Kun-lun Mountains is



TYPES OF THE EARLY INHABITANTS OF CHINA
By native artists.

thrown across China in an east-by-north-east and west-by-south-west direction. These mountains are divided into three branches, the northernmost of which forms the border of the Mongolian plateau. The central constitutes the water-parting of the Yellow River and the Yangtse; and the southern runs along the northern border of Sze-chuen, and further east separates the upper waters of the Han River from the Yangtse.

But across these ranges there also runs a great series of mountain chains with a north-east to south-west direction, named by Richthofen the Chinese system. Along the east coast these mountains are gathered

into a belt about 400 miles wide, and seldom exceeding 6,000 feet in height. To the west of this belt the trend of the mountain ranges is still the same, and, according to Prince Kropotkin, the high ranges in the extreme west of China are but a continuation of the Khing-an and Stanovoi Mountains of North-east Asia. Where the Chinese system meets the Kun-lun its ranges are deflected somewhat from their course, but they appear again with their original direction north of that range, though partly confounded in the plateau of Shan-si. Near Tibet, where the system collides with the others of the Tibetan system, there is found what Richthofen calls the greatest sea of high peaks and sharply-cut ridges in the world.

The plateaus, of which the mountain ranges in many cases form the western escarpment, are found in Shan-si (6,000 feet to 7,500 feet), the Ordos country (4,500 feet to 4,800 feet), Sze-chuen, Yun-nan, Kwei-chow, and, on the largest scale of all, in Mongolia, west of the Khing-an Mountains.

The great alluvial plain of China extends from Peking to the Yangtse, with a width varying from 100 miles in the north to 300 miles in latitude 34°. There are other smaller plains or basins near Hankow, and on the borders of the Poyang and Tung-ting lake in the Yangtse Valley. The only other plain of importance is that in the delta of the Canton rivers. The surface of China, as a whole, slopes from west to east. The division between north and south is found in the branch of the Kun-lun Mountains in latitude 34° to 35°, which separates the basins of the Yellow River and the Yangtse.

THE WORLD'S OLDEST EMPIRE

South of this line lies the country of canals and boats, irrigation, and a temperate or subtropical climate, with the reed plains, rice fields, cotton plants, bamboo woods, mulberry groves, tea plantations, sugar cane, varnish, oil and wax trees, oranges, pomelo, litchi, bananas, and melons, which are its characteristics. To the north of the chain, carts and mules and ponies take the place of boats

The Two Climates of China

and porters. The climate is one of extreme heat and cold, with a short spring and autumn. Indian corn, millet of many kinds, wheat and —further north— buckwheat and oats, pears, apples, apricots, walnuts, grapes, persimmons, and water melons are the common fruits, and rice is so common as to be seen in great blocks on every fruitseller's stall in summer.

With the different climates there follows a change in the character and temper of the people. The southerner is the more studious in some ways the more refined; his fingers have a more delicate sense of touch, if he emigrates, he goes to the Straits, Australia, or to some warm climate. The northerner drinks more heavily, eats more food, endures cold and discomfort, from which his neighbour shrinks, and makes the splendid colonist who has been



AN ANCIENT CHINESE SOLDIER
From Kircher's "China Monumentis," 1664.

transforming Manchuria and constructing railroads. It is in the north that the enormous loess beds lie which slope down from the mountain tops to the plains, and are intersected by gorges, in the eastern walls of which are the cave dwellings of a large proportion of the population. In the south the bamboo supplies almost every want of the house, the field, or the boat, and takes its place on the table as a delicacy. In the north the millet is used in the structure of every cottage; its straw is the fuel of the poor man and its grain is the food of men and beasts. In the lower valley of the Yangtse, where neither millet nor bamboo are quite at home, the gigantic reed beds which line the river and the shores of the lakes and swamps form the fuel of the country and the material for building cottages and fences. Lastly, in the north are roads or cart-tracks across the fields; in Central China are paved paths for barrow traffic; in the south are still narrower footpaths for porters.

In the geography of China rivers are of much greater importance than mountains, especially the three great streams which traverse the empire from west to east, the Hoang-ho, Yangtse Kiang, and the Chu Kiang. The Hoang-ho, or Yellow River, has so often burst its banks and



AN ANCIENT CHINESE SOLDIER
From Kircher's "China Monumentis," 1664.



THE GREAT PEOPLE OF THE NORTH A GROUP OF MANCHU MEN



A GROUP OF CANTON CHRISTIANS WITH THEIR NATIVE TEACHER

In the North of China the people are hardy enduring cold and fatigue better than their southern kinsmen they emigrate to temperate regions and form valuable colonists. The Chinaman of the South is more fastidious in his comforts and when he emigrates goes to tropical or sub tropical countries he eats and drinks less than his northern cousin

CHINESE OF THE NORTH AND THE SOUTH



MONGOL WOMEN



A MANCHU WOMAN



MACAO WOMAN AND CHILD



TONQUIN WOMAN AND CHILD

WOMEN AND CHILDREN OF CHINA: TYPES OF CHINESE AND MANCHUS

Photos Underwood & Underwood, London



Underwood & Underwood, London

GROWING RICE, CHINA'S STAPLE FOOD, AT CANTON

flooded the country as to have been called "the plague of China," and is said to have completely changed the lower part of its bed no fewer than nine times; it rises in the plain of Odontala south of the Kun-lun Mountains, and passes through North China for a distance of more than 3,000 miles. The district which it waters is over 400,000 square miles in extent. The course of the Hoang-ho was apparently followed by the first immigrants, whose descendants we now know as Chinese, and in its valley the larger part of ancient and mediæval Chinese history has been worked out. Since 1852 the Hoang-ho has emptied itself into the Gulf of Pechili, though formerly it flowed into the Yellow Sea south of the peninsula of Shantung. The nature of its bed makes it of no importance as a navigable waterway.

The Yangtse Kiang—so named only in its lower reaches from Nanking onward, toward Yangchou—is known in its upper course as Kin-sha-kiang, the River of the Golden Sands, its central portion being called merely Kiang or Ta-

kiang (River, or Great River), and from Wuchang onward it is usually known as Chang-kiang, or the Long River. It rises in the Tangle Mountains, hardly 100 miles from the sources of the Hoang ho and the Kun-lun range. In its course of about 3,200 miles it passes through the Central Chinese provinces of Szechuen, Hupeh, Kiang-huai, and Kiangsu, and waters an area of about 685,000 square miles. It is also the most important line of communication in China; towns such as Nanking, Nganking, Hankow, Wuchang, and Chungking are situated upon this stream. As far as Hankow it is sufficiently deep to permit the passage of large steamers; its importance will be increased in this respect by the construction of canals to pass the rapids between Ichang and Chungking, which hitherto have been crossed by only two or three small steamers.



Underwood & Underwood, London

A SCENE IN BAMBOO-LAND

The bamboo plant in South China supplies almost every want of the house, the field, or the boat, and takes its place on the table as a delicacy.



THE YELLOW RIVER 1,100 MILES LONG WATERING AN AREA OF 1,100,000 SQUARE MILES



THE YANGTSE RIVER 2,500 MILES LONG WATERING AN AREA OF 1,100,000 SQUARE MILES



THE CHU KIANG OR PEARL RIVER WATERING A DISTRICT OF 1,800,000 SQUARE MILES

SCENES ON THE THREE GREAT RIVERS OF CHINA

The Chu Kiang, or the Pearl River, rises in Yunnan, and is formed by the confluence of the East, North, and West rivers, of which tributaries the last-named, the Si-kiang, is the most important. The Chu Kiang passes through South China, and reaches the sea near Canton; it waters a district estimated at more than 128,000 square miles.

Nothing certain is known of the origin of the Chinese people. Some probability attaches to the theories proposed by Terrien de Lacouperie and Robert Kennaway Douglas, which would consider them as descended from the Accadians, relying among other evidence upon the similarity of the earliest Chinese writing to the cuneiform script. An alternative is the view of Richthofen, that the original home of the first emigrants into China was in the valley of the Taim, where they may have come into contact with Accadian and Indian civilisation. Such an origin, if proved, does not, however, explain the great difference of the Chinese from all the other peoples of Asia—as, for instance, in the entire absence of a priestly or

Whence Came the Chinese? military professional class; still less does it explain the similarities—for example, the apparent existence of a certain amount of astronomical knowledge at so early a period as that of the Hsia dynasty.

Equally difficult is it to discover evidence of their origin from ethnographical inquiry. The main part of East Asia—the greater part of China, Japan, Korea, Formosa, Mongolia and Tibet—is inhabited by a population of about 500,000,000 of Mongolian race, to which must be added the peoples of Further India with the Malays. It is scarcely possible to draw a definite line of demarcation between these and the Mongolians. In Manchuria, in the district of the Sungari River, in part of Korea and in a part of the west coast of Japan, the Manchu-Korean type is predominant. In China we also meet with the Miaotzu and the little known Lolo; in Southern China and Japan infusions of Polynesian blood can be traced, while a slight infusion of the woolly haired negro appears at rare intervals. The true Mongolian is predominant in Central and Southern China; further south the Malay type becomes more prominent, as does the Manchu-Korean in the north.

These facts are indisputable, but they do not help us to solve the riddle of the origin of the Chinese or of the races which existed in the East at the time of their migrations. Of such independent races, whether exterminated or absorbed by the Chinese, there may have been a great number, though it is improbable

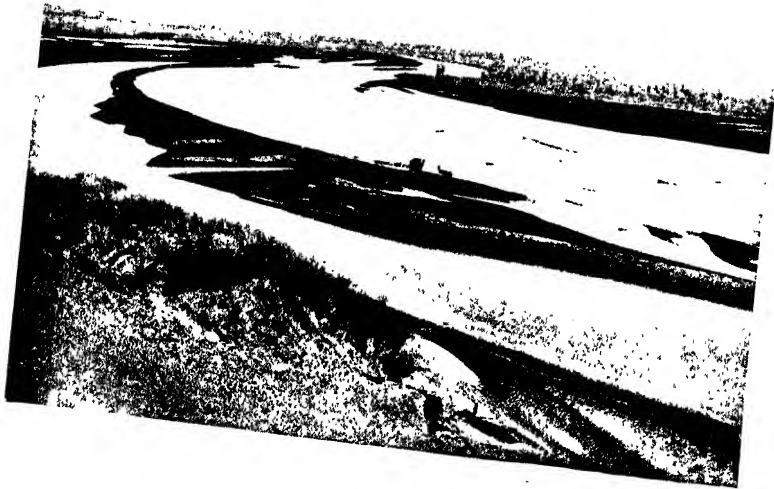
The Early Peoples of China that any one of them was numerically large. Mention is made of the San Miao in the "Shuking," in its history of the time of Yao and Yu (2356-2206 B.C.); and in a speech made by King Wu of Chou (1134-1116 B.C.) against Chou-hsin of Shang before the battle of Mu, he refers to eight auxiliary peoples, the Yung, Shu, Chuang, Mao, Wei, Lu, Phang, and Pho.

At a later period, between the eighth and seventh centuries B.C., mention is made of eight tribes of the Dsung or Yung who were western barbarians in Shantung, Chih-li, Honan, Shansi, Shensi, and on the frontier of the kingdom. The Ti, who were northern barbarians, dwelt in Shansi and Chih-li, the I barbarians of Shantung extended as far as the Han River, and the Man lived on the central and upper Yangtse chiefly on the right bank. But the number of the tribes that had not then been subdued must have been much greater, even at the present day, more than two thousand six hundred years later, tribes of original inhabitants in complete or partial independence are constantly found in the southern and western provinces of the empire.

That such tribes as the La probably descendants of the Miaotzu, to whom Kublai Khan is said to have assigned a part of Formosa in 1292, should have held their ground in the interior of Formosa and Hainan is the less remarkable in view of the fact that even at the present day whole tribes of original inhabitants have been able to maintain their inde-

Tribes of Original Inhabitants pendence in the provinces on the mainland, where the Chinese supremacy has endured for thousands of years. Of tribes not of Chinese origin, or which have only in part submitted to Chinese rule, the largest are the Miaotzu, Lolo, Ikia, Hakka, Hoklo, Yao, Sai or Li, Mosso, Lissou and Minchias.

The Miaotzu, known to the Chinese as the "savage" or "tamed," according to their degree of civilisation, are found



THE VALLEY OF THE TARIM RIVER, PROBABLY THE EARLIEST HOME OF THE CHINESE

Nothing certain is known of the origin of the Chinese people, but it is supposed that the original home of the first emigrants into China was in the Valley of the Tarim, the chief river of the Province of Sin-kian, stretching across the Tarim Desert. Here they may have come into contact with Accadian and Indian civilisation.

From Sven Hedin's "Scientific Results of a Journey in Central Asia."



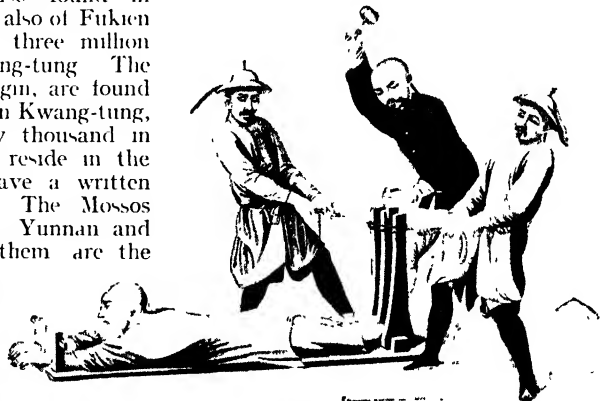
THE EXAMINATION OF A PRISONER IN A CHINESE COURT OF JUSTICE

in Kwang-tung, Kwang-si, Hunan, Yunnan and Kwei-chow. They number some fifty tribes, and are purely aborigines. In Yunnan their numbers have been reduced owing to their having taken part in the Mohammedan rising of 1860-1869. The Lolos live in Sze-chuen, in mountainous country, on the left bank of the Yangtse. They have a written character which has not yet been studied. The Ikia form a large proportion of the inhabitants of Kwang-si, and have affinities to the Siamese. The Hakka are of foreign origin, probably from Fukien, they constitute some two-thirds of the population of Kwang-tung, and are also found in Kwang-si. The Hoklo are also of Fukien origin, and number some three million of the inhabitants of Kwang-tung. The Yao, or Yu, of Burmese origin, are found mainly near Lien-chow Fu, in Kwang-tung, and do not exceed thirty thousand in number. The Sai, or Li, reside in the island of Hainan, and have a written language of their own. The Mossos live in the north-west of Yunnan and east of Tibet. South of them are the Lissou. The Minchias are also in Yunnan, and at one time had their capital at Ta-li Fu.

A serious attempt was made by the late Dr. Ernst Faber, in a paper on

"Prehistoric China," to discover through the growth and development of the "ideographs," which superseded the guipos or knotted cords previously in use as remembrancers, the degree of civilisation which existed in China at the time of their introduction and its subsequent development. He mentions, by the way, that guipos, the invention of which is attributed to Sun Jên or Shen Nung are still in use in Tibet and among the Miaotzu in Kwei-chow.

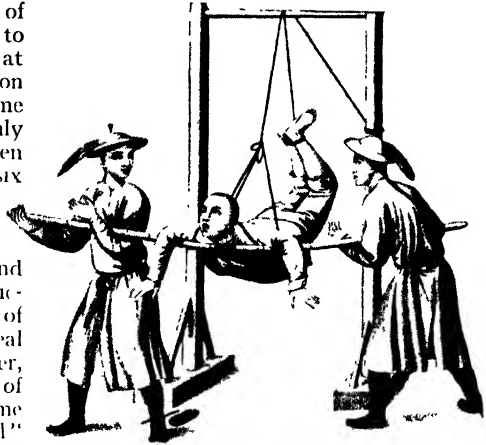
Dismissing as inapplicable to the elementary characters of Chinese writing the description of the trigrams, devised by the



AN ANCIENT AND COMMON FORM OF TORTURE

THE WORLD'S OLDEST EMPIRE

mythical Fu-hi, he notes the invention of the "tadpole" characters, ascribed to Huang-ti (2697 B.C.), after which date at least 1,500 years pass without any mention of writing. Then, at a time placed by some in the twelfth century, and certainly before the third century B.C., written characters are grouped in the "six scripts" under six categories according to the nature of their subject—viz., figures, ideas, inversions, relations, metaphors, and phonetic characters, and arrangement which, however, is practicable only for a small number of characters. Probably the Great Seal characters, about a thousand in number, which were invented 800-752 B.C., are of earlier date. These were followed some six centuries later by the "Small Seal" characters, which are probably the oldest



A CHINESE SUBSTITUTE FOR THE STOCKS



BEATING A PRISONER THROUGH THE STREETS

form now in existence, and these by the Li-shu, the present official form of handwriting, and that again by others.

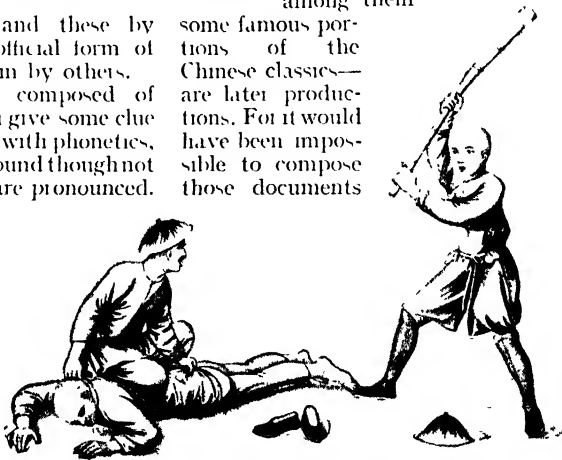
Chinese characters are composed of radicals or classifiers, which give some clue to their meaning, combined with phonetics, which give an idea of their sound though not of the tone in which they are pronounced. The adoption of the phonetic system some time after 1200 B.C. greatly facilitated the increase of the number of characters. In the "Nine Classics" 4601 different characters are found, and in the Sung dynasty (960-1126 A.D.) they had risen to 25,000. In Kang-hsi's dictionary (1662-1722 A.D.)

about 45,000 appear. The earliest dictionary in which these classifiers were used was the Shuo-wen, published about 100 A.D.

Dr. Faber holds that writing, in its proper sense, began with the invention of the Seal characters (800-752 B.C.), a conclusion from which, as he points out, it necessarily follows that the reliable history of China begins with its inventions, and that all monuments of literature said to be of an earlier date—

among them

some famous portions of the Chinese classics—are later productions. For it would have been impossible to compose those documents



THE PUNISHMENT OF THE BAMBOO

with characters consisting of figures of objects and ideographic combinations; and as all the literary remnants of Chinese antiquity show a predominance of phonetic characters, they cannot be older than the Chou dynasty, under which phonetic writing was first developed.

When phonetic writing was adopted, the old figures or representation of objects

Chinese System of Writing

or characters were not abandoned, though inevitably somewhat modified. But no attempt was made to reduce phonetics to an alphabet, and the pronunciation of words was not confined to a definite set of characters, and the phonetic principle was never universally applied. With the classifiers there was the same lack of system. Their number was not limited, and their position in the body of the character was not invariable. Sometimes they are found on the left, sometimes on the right, sometimes above, sometimes below the characters.

It is of these phonetics and classifiers, sometimes called radicals, and the elementary characters from which both are developed, that the written characters of the present day are composed. The use of the classifier is easily understood if words of our own language which have different meanings and the same sound are taken as examples—e.g., “pine” with the classifier “tree” is not likely to be confused with “pine,” to sorrow, which naturally would have “heart” as its classifier; “mine” with the classifier “stone” would be very distinct from the “mine” of “mine and thine”, and so on. It is easy to understand in how many combinations classifiers such as fire, water, wood, grass, heart, man, woman, cow, would naturally find a place. On the other hand, the advantage of having a clue to the sound of a character through the presence in it of some smaller character the pronunciation

Ideographs as a Clue to Civilisation

of which is familiar to everyone is easily appreciated, and it is surprising that the invention once adopted was never systematised, but, on the contrary, the number of phonetics increased to such an extent as in large measure to destroy their utility.

From the elementary characters, about one hundred in number, from which ideographs had been developed when classifiers were introduced, Dr. Faber

sought to learn of the state of civilisation at the time to which they may be referred. How far back in time this may be it is impossible to guess. He himself seems to have thought that ideographs may have been in use for ten or fifteen centuries before phonetics were introduced. The conclusion at which he arrived is that society was then already in a settled state, with chiefs, officers and clans, and most of the domesticated animals. Melons and bamboos, fire and ice, dwellings in cliffs, salt lands, and wells, weapons such as knives, arrows, halberds, javelins, bows, and shields, tools and utensils, tripods and incense burners, wheeled carriages and boats—all appear among these elementary characters. Sacrifice and divination are also mentioned, and seem to prove the existence of some religious belief at this early period.

Taoism and Confucianism, as they appear in the sixth century B.C., are proofs of a high degree of intellectual development even then. The great exponents of these schools bear witness, and the fact is confirmed by the evidence of the Chinese

High Degree of Intellectual Development

classics, that this development began long before the days of Lao-tse and Confucius. It must have been founded on a widespread civilisation and a relatively high degree of culture. In the “Chouli,” “Ili,” and “Liki” we find proofs of the existence of a comprehensive and detailed system of administration. The rights and duties of every class of the population are prescribed to the smallest details. Every season has its appointed tasks. Full provision is made for the observance of all ceremonies connected with funerals, receptions, the dedication of temples, festivals, drinking feasts, archery, etc. The relations of parents to children and children to parents are particularised in full form and ceremony.

Great attention was paid to the equipment and evolutions of the troops, to which orders were transmitted by signal. Two-wheeled chariots, both open and closed, and harnessed with one, two, three, and four horses, side by side, were in common use. In war, chariots were used drawn by two horses and containing three occupants—the charioteer, a spearman, and an archer. The emperor takes the field with ten thousand chariots. Cavalry does not seem to have been employed in the earliest period, though pictures of cavalry



WOMEN OF HONG KONG AT HOME



BREAKFAST IN A CHINESE HOME



A "LILY-FOOTED" WOMAN OF CHINA



A CANTON LADY IN STREET COSTUME

TYPES AND SCENES OF DAILY LIFE IN CHINA

Photos Underwood & Underwood, London

conflicts are found belonging to the second century A.D. The arms in use were the spear, the halberd, the sword, the club, the axe, the bow and arrow, and the crossbow. The defensive armour apparently consisted of a small shield, and, in early times, of leather harness. This last was afterward replaced by chain and mail armour.

In the arts of peace the Chinese had also made great progress a thousand years at least before the Christian era. There are in existence at the present day vessels of bronze which date from the Hsia, Shang, and Chou dynasties. The book called "Po-ku-tou-lu," the first edition of which belongs to the years 1110 to 1126, and the "Hsi-ching-ku-chien," a work published by order of the Emperor Kien-lung in 1759, describing his collection of antiquities, contain numerous illustrations of these vessels. They display excellent workmanship and rich ornamentation. Animals are often represented; numerous examples of palaces, great and small, are met with. A large number of beautiful works of art in nephrite are also in existence, especially sacrificial vessels and plates, with ornaments for the extremities of chariot poles. The art of silk-weaving seems to have been highly developed, and the attention devoted to it at the courts of the emperor and the princes must have exercised a beneficial influence upon its progress. Little is known of the art of pottery as practised by the Chinese. Proofs exist of the production of pots and tiles of clay in the second and third centuries B.C., but there can be no doubt that earthenware had been made at a much earlier period. Porcelain ware, on the other hand, does not appear before the sixth or seventh century of the Christian era.

In the "Chung-yung" (Unalterable Mean), a work belonging to the fifth century B.C., mention is made of the fact that it was the emperor's prerogative to arrange use and custom, and to establish standard weights and measures. It is said that from that time onward all the chariot wheels throughout the kingdom were of the same shape, and that all writing was executed with the same signs. Tablets of bamboo were used for writing even after the period of Confucius. The signs were first cut into these and then painted over with a composition of lacquer. The inven-

tion, or, at any rate, the general use, of the camel-hair brush dates from the year 220 B.C. At a later period silk and other cheaper materials were employed. The use of paper made of the bark of trees, hemp, rags, and old nets, does not appear before 105 A.D.; and it can be proved that paper made of silk was in use until the

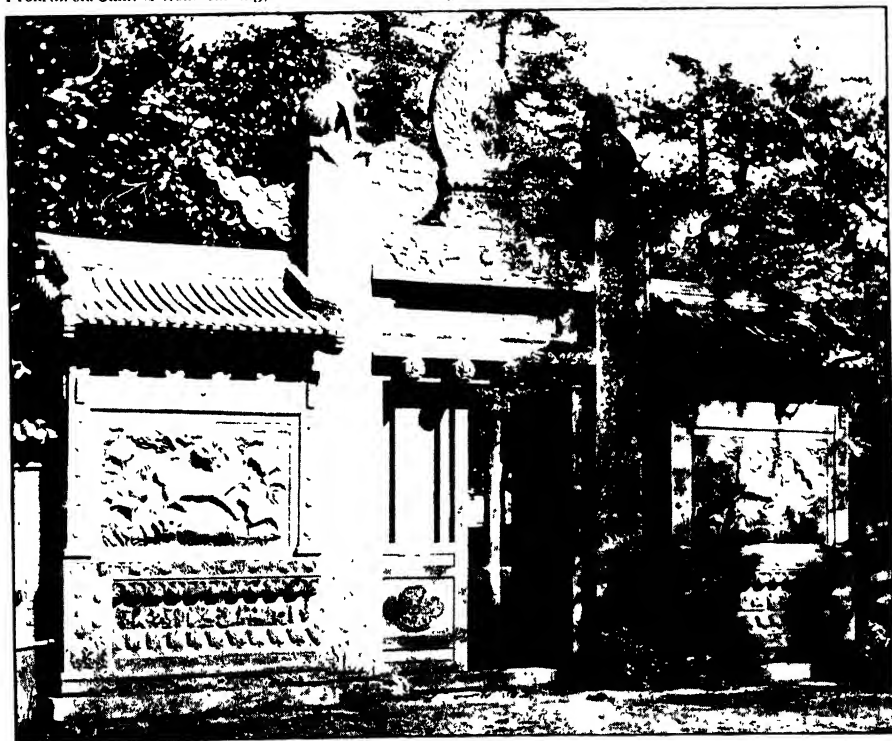
year 418 A.D. Of special interest for our knowledge of early Chinese civilisation are the remains, existing in different parts of Shan-tung, of the interior lining of tombs. The two main centres of these discoveries are upon the Wu-tszeshan and on the Hsiao-lang-shan. In other parts of Shan-tung these slabs appear separately or in twos and threes. They date from the second century A.D., probably between the years 125-137 and 147-169. However, references in the classics make it certain that the art of sculpture in low relief was widely spread throughout China during the second century B.C. The scenes represented upon the interior lining of the above-mentioned tombs, which are known to us chiefly through the researches of Edouard Chavannes, are most exclusively taken from the Chinese classics, but their great variety affords a characteristic picture of ancient China. They afford representations of chariots, riders, battles, hunting, fishing, imperial receptions, and of solemn processions with elephants, camels, and apes.

Certain representations of palaces with rich decorations on the outer walls provide us with a complete explanation of a poem by Wang-wen-kao, composed in the second half of the second century A.D., upon the "Palace of Supernatural Splendour." This was erected at Lu in Shan-tung by King Kung, the son of the emperor-king (154-140 B.C.), in the second half of the second century B.C. Wang thus describes the palace: "High above on the upper beams are barbarians in great number; they appear to observe the rules of courtly behaviour

by kneeling down, and they are looking at one another; they have great heads, and the fixed look of the vulture; they have enormous heads, with deeply sunk eyes, and they open their eyes wide; they seem like people who are in danger and are afraid; attacked by fear, they knit their eyebrows and are full of uneasiness. Divine beings are upon the summit on the roof tree; a woman of nephrite



THE PICTURE STORY OF AN EARLY CHINESE BATTLE BY LAND AND SEA
From an old Chinese stone-carving, the ornamentation being in bas-relief on a burial vault in Shantung About 150 A.D.



CHINESE HISTORY AND LITERATURE PRESERVED IN THE TOMBS
The art of sculpture in low relief was widely spread throughout China during the second century A.D. The scenes represented upon the interior lining of some of the tombs are almost exclusively taken from the Chinese classics, but their great variety affords a characteristic picture of ancient China. They include representations of chariots, riders, battles, hunting, fishing, imperial receptions, and solemn processions with elephants, camels, and apes.

ANCIENT CHINESE SCULPTURE OF GREAT HISTORICAL IMPORTANCE

is looking down below at the window. Suddenly the gaze is troubled by an uproar and a crowd of figures, as if demons and spirits were there. All kinds and a whole company of beings are represented, those in heaven and those on the earth, the most different objects, the most remarkable miracles, the gods of the mountains, the spirits of the sea. Their pictures are there. With red and blue colours the thousand figures and their ten thousand transformations have been represented

"Everything [this description of the Palace of Splendour goes on to say] has its place and its own character; through the colouring each is like to its kind, and by art then being has been expressed. Above we are taken back to the great separation [of the two elements out of chaos] and to the beginning of the earliest antiquity. There are the five dragons with two wings. Jen-hoang, with his nine heads, Fu-hi, with his body covered with scales, Nui-kwa, in form a

man above and a snake below. Chaos is huge and without form; its appearance is rough and unworked. And here appear, blazing with light, Huang-ti, Tang, and Yu; they have the chariot *hien* and the hat *men*; their mantles and clothes are of different materials. Beneath we see the three dynasties of Hsia, Yin, and Chou; here are the favoured wives of the emperor, the chiefs of the revolts, the true subjects and the pious sons, the famous men and the virtuous women, the wise and the stupid, the victor and the conquered, there are none that are not represented. The bad examples are there to inspire posterity with abhorrence for the bad, while for the instruction of posterity the good are there."

The palaces represented upon the slabs of the tombs are ornamented with birds and animals; other slabs contain representations of fabulous beings of a mythical period, and portraits of the early emperors and heroes which resemble those described by Wang



A FAMOUS GATE ON WHICH APPEAR RECORDS IN AN UNKNOWN LANGUAGE

The gate of Ku-yung Kwan, standing on the road from Peking to Kalgan and the Great Wall, in the pass of Nan-kan, is celebrated both for the richness of its decorations and for two long inscriptions on the inside walls of the archway, which rivet the attention of linguists. These inscriptions, dating from 1345 A.D., are in six languages, Sanscrit, Tibetan, Mongolian, Uigurian Turkish, Chinese, and a language as yet unknown, preserved in this instance.



THE ANCIENT FAITHS OF CHINA

CONFUCIANISM, TAOISM, BUDDHISM

THE ancient Chinese religion, the origin of which is unknown, teaches of a Supreme Ruler of the Universe, known as Tien (Heaven) or Shang Ti. The religion is, however, very far from being a pure monotheism; on the contrary, it peoples the universe with heavenly, earthly, and human spirits which can exercise influence and receive worship. To the heavenly spirit belong the sun, the moon, the planets, and some of the constellations, to the earthly spirits, the mountains, seas, streams, rivers, springs, and trees. There is, moreover, a special guardian spirit of the empire, together with spirits of the soil.

At an earlier period for every principality, and now for every town and locality there are guardian spirits of agriculture of the crops, of the herds, etc. To the class of human spirits belong the spirits of the deceased in their relations with the family that is, the ancestors and the spirits of famous men. The religion never had, and does not now possess, a priesthood. The Emperor is the high-priest, and is obliged to perform in person certain religious duties, such as that of offering prayer in the temple of Heaven, while there are others which he may leave temporarily or permanently to his official representatives. In his

double capacity as Emperor and father of his people he assumes responsibility to the Heaven for the behaviour of his subjects, and national misfortunes are considered as due to remissness on his part.

CONFUCIANISM

Together with the religion, popular participation in which depends solely upon the practice of ancestor worship, and the ceremonial thereby implied, two philosophical schools of thought have existed from an early period: the system of intuitive, meta-

physical philosophy, from which Taoism has been developed and the ethical political system, now known as Confucianism. However neither Lao-tse nor Confucius

the Latin form of Kung-fu-tse -- were the creators of the teaching ascribed to them, or named after them. On the contrary, both have expressly declared themselves to be merely the preachers and the exponents of the teachings of earlier ages. As regards Confucianism, an additional proof of this truth may be found in the fact that its so-called classical works, commonly known as the "Five King" and "Four Shu," and also often as the "Thirteen King," belonged to a much earlier time than the life of Confucius.



CONFUCIUS

Confucius, the founder of the ancient religion of China, was born in 550 B.C. He travelled through China as a teacher, became Minister of Justice, succumbed to plots by his enemies, wandered through the empire for years, and finally died in feebleness in the year 479 B.C.

There are sixteen great classics that may be enumerated.

1. **BOOK OF CHANGES: THE IKING.** This is devoted to a study of the eight trigrams composed of whole and broken lines (attributed to Fu-hi), and the sixty-four hexagrams, further developed from these, which were used for purposes of foretelling the future. These symbols, which belong to the mythical period, are certainly older than the thirteenth century B.C. Wen-wang of Chou, the father, and Chou-kung, the brother, of the first emperor of the Chou dynasty, are said to have produced the explanations of these symbols preserved in the Iking. The remaining ten sections of the work are, probably in error, ascribed to Confucius.

2. **HISTORICAL RECORDS. THE SHUKING.** This contains the remnants of a much larger collection of historical events and examples, extending from 2357 to 627 B.C. The compilation of this work is considered to have been carried out under the direction of Confucius, and the preface to have been written by him. Only the preface and a portion of the work now exist.

3. **BOOK OF ODES: THE SHIHKING.** The Book of Odes contains three hundred and eleven national odes and festival songs for different occasions, belonging to the period of 1719 to 585 B.C.

4. **BOOK OF RITUAL: THE CHOU LI.** This is the Ritual of the Chou dynasty, and is said to belong to the twelfth century B.C. Like most of the other books, it was lost during the Chin dynasty, and not rediscovered until the year 135 A.D.

5. **BOOK OF CEREMONIES: THE I LI.** This in its present form consists of two texts which were rediscovered in the second century A.D. The I li is mentioned by Mencius. But a book of this name certainly existed at the time of Confucius if not before him.

6. **BOOK OF CEREMONIES: THE LIKI.** The Liki is a work apparently belonging to the second century A.D., containing earlier explanations of the questions treated of in the I li. In this work is contained the so-called calendar of the Hsia dynasty, which, if it were genuine, would provide us with astronomical dates two thousand years before the Christian era.

7-9. **BOOK OF ANNALS: THE CHUNCHIU,** properly "Autumn and Spring," that is, the book of annals, is the only

one of the classics actually written by Confucius, and is a history of his native state, Lu, from 722-484 B.C. It is ascribed by Mencius to Confucius, and is a dry and incomplete chronicle, a mere skeleton, which has been clothed with interest by the additions of the three expositors, Tso-chu-nim, Kung-yang, and Ku-hang.

10. **CONVERSATIONS OF CONFUCIUS: THE LUN-YI.** This work contains the conversations of Confucius with his disciples.

11. **THE WORKS OF MENCIUS.** The conversations of Mencius, or, according to some authorities, the work of the philosopher himself, who lived from 371 to 288 B.C. Others consider it as the composition of his pupils. It is, at any rate, a collection of the conversations of this master with different grandees, mainly on the virtues of benevolence and integrity.

12. **BOOK OF FILIAL LOVE HSIANGKING.** This is said to have been composed by Tsze-sze, the grandson of Confucius, from conversations held by "the master" with one of his pupils. It treats of questions concerning the fulfilment of the duties of filial affection, and also of the relations between master and servant.

13. **THE DICTIONARY URHYA.** A dictionary of the year 500 B.C., which also contains portions which are supposed to date from the thirteenth century.

14. **THE TEACHING: TAIHIO.** This is also ascribed to the grandson of Confucius, consists of eleven chapters on the fundamental principles of government, and teaches the duties of practising virtues, educating the people, and continuing in perfection.

15. **THE UNALTERABLE MEAN: CHUNG-YUNG.** This work of the grandson of Confucius traces the motives of human conduct from their psychological source, and furnishes a picture of the perfect man. It teaches that whatever man has received from Heaven is his nature, and that he who acts in harmony with it walks in the path of virtue, and that man can learn this path only by instruction. Everyone, especially the prince, must exert influence by example, and to be able to use these influences he must strive for perfection.

16. **THE BAMBOO BOOKS: THE CHUSHU.** This work, said to have been found in the tomb of one of the Wei Princes, claims to be next in antiquity to the

THE ANCIENT FAITHS OF CHINA

Chun Chiu, and is a record of events from the time of Huang-ti (2697 B.C.) to 299 B.C. A book that, though not authentic, is highly esteemed for the large mass of tradition it records, is the "Kung-tsze-chia-yu," consisting of sayings of Confucius among his pupils, dating from the third century B.C.

Most of the works in this list, with the exception of the Iking, the works of Mencius, and the Urhya, were lost in the general destruction of books which took place under Shih-huang-ti, and some of them were not rediscovered for a considerable period. In many cases they were recovered in an incomplete state, or in different and discrepant texts. The industry of collectors and expositors

which, however, he resigned about 517 B.C. for the profession of teacher. He gathered about himself a number of younger scholars from the great families; attended by these followers, he travelled about the country and also visited the capital. There, according to a later tradition, he is said to have met Lao-tsze, who was older than himself, and who held the post of Overseer of the Treasury.

After his return to Lu, quarrels broke out between the three most powerful families in the principality, the Ki, Shuh, and Mang. The prince was driven out in consequence, and Confucius followed him into the neighbouring principality of Tse. Being unable to obtain any appointment there, he returned to Lu, after



CHINESE PORTRAITS OF CONFUCIUS AND HIS GREAT FOLLOWER MENCIUS

has restored as much as was possible. But Chinese critics consider many of the passages, officially recognised as genuine, to be doubtful or false. However, the classical works of the Chinese in their present state must be considered as representing a faithful picture of the ages in which they were composed, or, at any rate, of those ages as they appeared to the later Chinese.

Confucius belonged to a collateral branch of the family of the Shang emperors. He was born in the principality of Lu, in the reign of Lingwang (571-544) in the year 550 B.C.. By the influence of the Ki family, one of the three chief families of the principality, upon which he seems to have been to some extent dependent, Confucius received at an early age an official post,

fifteen years he was given a position in this province as chief official of the town of Chung-tu. Afterward he became assistant to the Chief Inspector of Public Buildings, and finally Minister of Justice. In these three posts he is said to have performed excellent service, but he ultimately succumbed to the machinations of his adversaries, who had made a strong impression upon his prince by a present of sixty beautiful dancing and singing girls.

It is more probable that the family of Ki, which had appointed him, also brought about his dismissal when they saw that Confucius was attempting to overthrow the power of the great vassals in the principality and to destroy their fortified towns. To the influence of this family the fact is also to be ascribed that

Confucius, after wandering through the empire for many years without obtaining any appointment, was at length (483) allowed to return to Lu in old age and feebleness. There he died in 478 B.C. at the age of seventy-three, his temper soured by the disappointment of all his hopes. His last words were, "No wise ruler appears; no one in the whole kingdom desires my advice: it is time for me to die."

After his death, a temple was erected to him in Lu, the principality of his birth, in which sacrifice was offered four times a year. But it was not until the year 1 A.D. that the Emperor Ping Ti, of the older western Han dynasty, conferred upon him a supplementary title of honour; and offerings were made to him in all the imperial schools, for the first time, in the year 57 A.D. Until 609 A.D. he shared this honour with Chou-king, of Chou, and the first temple was dedicated to him outside the province of Lu, in 628. However, no dynasty has done so much in his honour as the reigning Manchu dynasty.

Confucius was a characteristic product of his age and his country; he was careful to confine his teaching to those relations between man and man which arise out of the intercourse of daily life, and to this fact is due the permanence of that influence which he has exerted upon his compatriots. One of his later commentators says of him: "Confucius preferred to deal with the usual and the normal, not with the abnormal or the extraordinary; he spoke of what can be attained by energy and persistence, and not of achievements due to superhuman strength; law and order, not anarchy and intrigue, were his subjects; he spoke of human affairs, and left the supernatural alone. He taught the meaning of the principles laid down in the writings of the

ancients, and enjoined conformity with these, together with morality of life and fidelity to ethical principles." To the question of one of his pupils whether there was any one word which might be taken as a general rule for behaviour throughout a man's life, he replied, "Is not reciprocity such a word?" When another pupil disputed whether or not evil should be repaid with good, he answered, "Wherewith, then, shall good be repaid? Repay evil with justice, and good with good." Here he shows himself as representative of popular opinion (Lao-tze in the "Tao-teh-ching" transgresses the Golden Rule), as he does when expressly confirming the principles of blood vengeance, which prevailed in China at that period, and for long afterward.



AN EARLY TEMPLE ERECTED TO CONFUCIUS
From a Chinese drawing reproduced in an old French work



ENTRANCE ROOM OF THE TEMPLE OF LIGHT

The famous temple erected to Confucius in his native principality of Lu. Reproduced from an engraving in a *Life of Confucius* published in 1782.

There is nothing exceptional in the adoption by Confucius of the profession of a teacher, or in his wanderings from one princely court to another. Before and since his time teachers have traversed China, generally with a strong following of pupils and adherents, amounting in many cases to several thousands; they may, perhaps, be compared with the Jewish prophets, the Brahman and Buddhist sages, and the Greek sophists. Half rhetoricians, half politicians, they were anxious for appointments and occupation at the courts of the princes. On account of their haughty demeanour and their claims to superior knowledge, they were never willingly received, and perhaps even

less willingly in view of their desires for material advantage. To the princes and often to the population they were a burden, as they were the abhorrence of the professional statesmen. Generally even in cases where they had found recognition for the moment and practical employment, they were not long able to maintain their ground, and succumbed to the machinations of the native nobles and official families who were struggling for power in every small state.

"After the death of Confucius," so runs the history of the earlier Han dynasty (210 B.C. - 24 A.D.), "his teaching came to an end, and after the death of his seventy pupils [this number includes, no doubt, only the chief of his pupils] his doctrines were distorted. There were a great number of different texts of the Shuking, of the Shihking, and of the Iking; during the disorders and quarrels in the period of warfare between the states, truth and falsehood became yet more confused, and great disorder reigned throughout the doctrines of the different philosophers."

Mencius, the Latin form of the Chinese name Meng-tse—first appears during this period of the decay of philosophy and the empire. He, too, was born in Lu, in 371, and was a

descendant of one of the three great families who shared the power of that principality at the time of Confucius, though they had by this time lost their position and become impoverished; so far his career was similar to that of his prototype. At an early period he gathered a number of scholars around him in his native state, and these, according to the custom of the time, contributed to his maintenance in proportion to their means; but in 331 he gave up his peaceful existence, and set out with his pupils to begin a career as political adviser at the courts of the smaller principalities. He occupied an unimportant post in Tse until the year 323, apparently with no great success, and

then, after paying visits to native states, returned to Tse; eventually he travelled back to Lu in the year 309, discouraged and undeceived. Here he lived in retirement, and died forgotten and unnoticed in 289 B.C.

Mencius was undoubtedly a man of much greater energy and importance than Confucius; nevertheless, more than thirteen hundred years elapsed before he received official recognition (1083 A.D.) and was given a place, though only fourth in rank, among the scholars in the temples of Confucius. At this time his works were included among the classics. This

the first consideration. "The people," he says, "are the chief element in a country; after them comes the deities of the arable land and the corn, while the ruler is the least important of all." In his explanation of the passage in the "Shuhking," "Heaven sees as my people see," Mencius observes that the Heaven is not speaking for itself. If the leader who is in power rules well, this is a proof that his power has been given him by Heaven; should he rule badly, some one will arise to take his power from him. It was for this reason that the founders of the Chou dynasty had overthrown the last unworthy

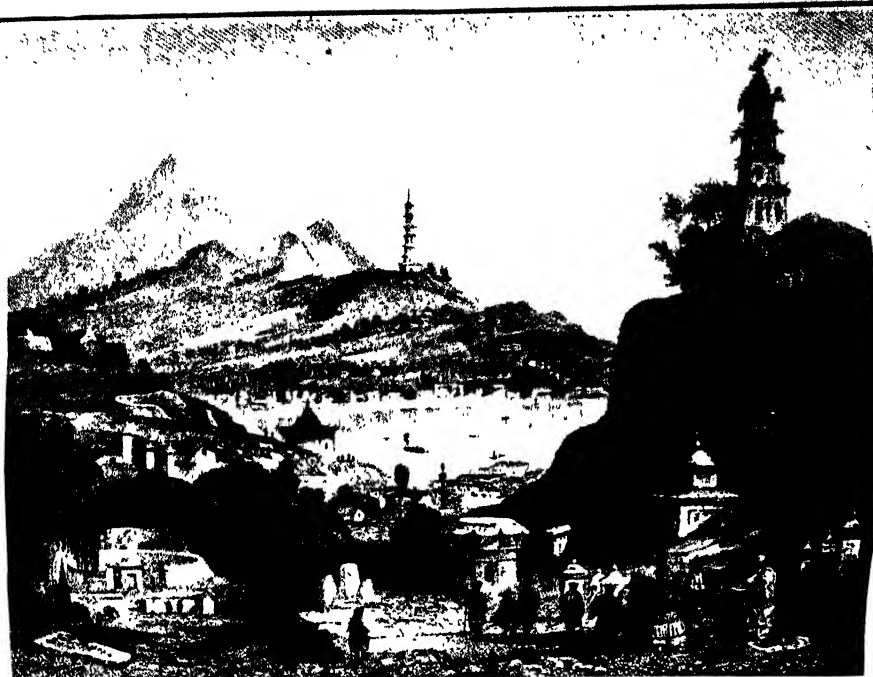


SCENE IN A CONFUCIAN TEMPLE PROPITIATORY OFFERINGS FOR DEPARTED RELATIVES

official disregard is by no means in harmony with the respect with which he was regarded in literary circles from the second century A.D., and is, no doubt, to be ascribed to the fact that whereas Confucius supported the supremacy of the imperial house, and condemned any transgression of the narrow limits of ceremonial duty by one of the imperial princes as unjustifiable presumption, Mencius, on the other hand, had observed the weakness of the existing dynasty, which indeed collapsed forty years after his death, and propounded the opinion that the imperial throne belonged by right to the worthiest. Moreover, in his teaching the people were

monarchs of the Shang dynasty, and in this act had shown themselves the instruments employed by Heaven. Mencius even asks King Suen, at whose court he then was, to follow this example and to overthrow the Chou dynasty, which had shown itself unworthy of the throne.

Naturally such principles were not likely to predispose rulers of that or later periods in favour of the man who publicly proclaimed them. However, the principles which he preached proved a material counterpoise to the absolutist tendencies of Chinese rulers. The vigour of intellectual life in China at his time is shown by his discussion of the question whether

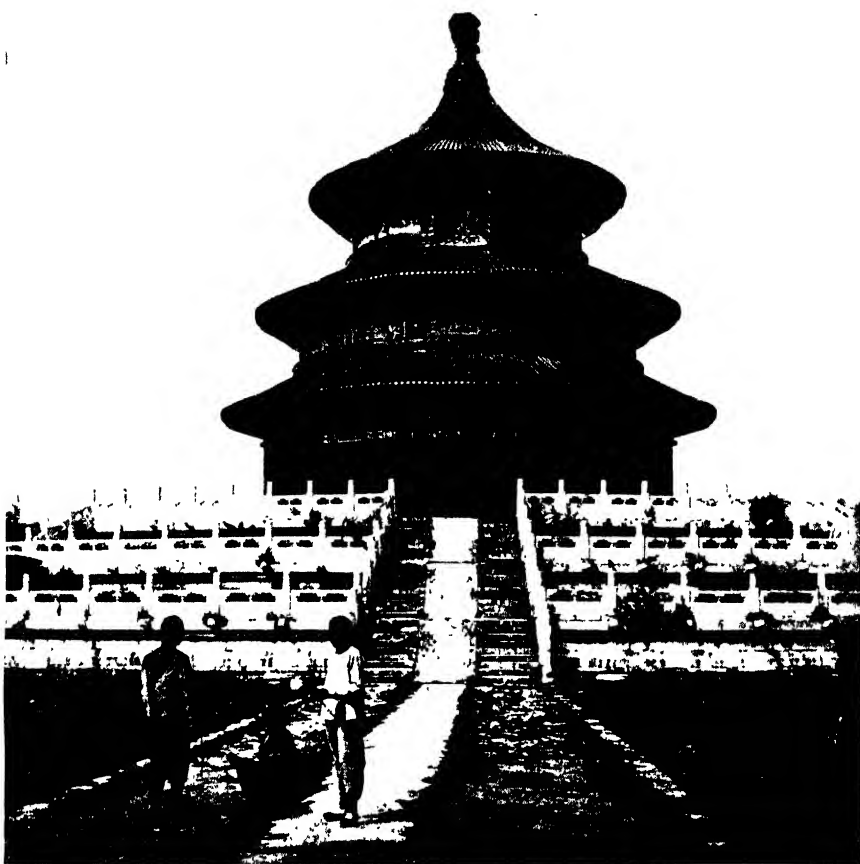


THE TEMPLE OF THE THUNDERING WINDS ON LAKE SEE HOO



FIRST ENTRANCE GATE TO THE TEMPLE OF CONFUCIUS AT CHING-HAI

MONUMENTS OF CHINA'S ANCIENT FAITH: TYPICAL TEMPLES OF CONFUCIANISM



H. C. White Co. London

THE GREATEST SHRINE OF CHINA'S NATIONAL RELIGION TEMPLE OF HEAVEN AT PEKING

human nature is good or bad, by his opposition to the demands of the Socialists of the period that every one, the prince included, should procure what was needful for his own maintenance—that is, should sow, reap, and prepare for harvest, by his refutation of the teaching of Mí Tíh upon “equal love to all” as not acknowledging the peculiar affection due to a father, and also by his refutation of the principle enunciated by the Taoist Chan Chu, “Every man for himself,” and by his philosophical dissertations on the doctrine of predestination, on filial affection, and many other subjects.

Perhaps in China, as in Germany in our own time, the system of petty states which limited the political horizon of the people

and of the princes proved favourable to the development of philosophy and science.

TAOISM

The other indigenous school of thought, Taoism, possesses no ancient works beyond the half-legendary “Tao-têh-ching,” ascribed to Lao-tse, the book of the way and of virtue. Lao-tse (the old youth), whose true name is said to have been Li-eh, is said to have been born in 604 B.C., and to have disappeared in 517, after a meeting with Confucius, which can hardly be historical. In the “Tao-têh-ching” are to be found many quotations, introduced with the words “a sage,” “an old man,” a fact which proves that the teaching of Lao-tse cannot have been new.

THE ANCIENT FAITHS OF CHINA

What Lao-tse advocates as resulting from the wisdom of earlier periods is complete abstraction from worldly cares. The meaning of the word "Tao" has never been explained or understood. Like the Hellenistic "Logos," it is at once the efficient and the material cause. Lao-tse says of the Tao: "It was undetermined and

Meaning of Taoism

perfected, existing before the heaven and the earth. Peaceful was it and incomprehensible, alone and unchangeable, filling everything, the inexhaustible mother of all things. I know not its name, and therefore I call it Tao. I seek after its name, and I call it the Great. In greatness it flows on for ever, it retires and returns. Therefore is the Tao great." Another passage has led critics to suppose Hebrew influence. "We look for the Tao, but we see it not; it is colourless. We hearken for it, we do not hear it, it is voiceless. We see to grasp it, and cannot comprehend it, it is formless. That which is colourless, soundless, and formless cannot be described, and therefore we call it One."

The fact that colourless, soundless, and formless in the Chinese text are represented by *ju, hi, wei* has led Abel Rémusat

Victor von Strauss, and Joseph Edkins, in opposition to the views of almost all other Chinese scholars, to assert that Lao-tse was attempting to express the Hebrew Jehovah. It is more probable that Indian influence, though this fact is equally impossible to prove, gave the impulse to the development of this intuitional teaching. As regards his cosmogony, Lao-tse takes his stand upon the ancient Chinese teaching. "The Tao brought forth One, One brought forth Two, Two brought forth Three, Three brought forth everything. Everything leaves behind it the darkness out of which it came, and goes forward toward the light, while the breath of the void makes it perfect", that is, from the original chaos, which contains the

germs of life, but as being incorporeal is called the void, there are now developed the male and female principles, which create dead matter, represented by its three highest appearances as heaven, earth, and man, to which the breath gives life

The most flourishing period of Taoism was that of contest against Confucianism and sharp criticism of Confucius. Kwang-tze Lieh-yu-kou, and perhaps also



A TAOIST MOUNTAIN TEMPLE BENEATH THE OVERHANGING ROCKS IN MANCHURIA

HARMSWORTH HISTORY OF THE WORLD

Chang-chu, place rather too great an emphasis upon epicurean and cynic tendencies, but as thinkers stand high above Confucius and also above Mencius, who is himself far in advance of his master. But as early as the period of Mencius Taoism seems to have taken upon itself the alchemist and necromantic character, which has since been its dominant feature. It thus became a very superficial system of teaching, and the Tao priests turned their attention from the pursuit of philosophy to the exploitation of superstition. Where, in spite of these disadvantages,

emperor, of fulfilling the duties connected with a man's position and of seeing that subordinates, children and people, as well as officials, perform their duties likewise. Beginning with the love of the child for his father, and concluding with the love of the emperor for his people, the philosophy of this school embraces the whole range of human relations, and has thereby gained a hold upon the life and conduct both of individuals and of the community which has remained unshaken to the present day.

BUDDHISM

The first knowledge of Buddhism was brought to China in 126 B.C. by Chang Chien, on his return from his travels through Central Asia. In the year 61 A.D. the Emperor Ming Ti sent messengers to India to bring back Buddhist books and priests. This step may have been urged upon him by the Taoists, who thought to find the Buddhist doctrine of retirement from the world in harmony with their own views, though legend relates that the Emperor followed the monitions of a dream. At any rate, the priests were brought, and one of them, Kashyapamadanga, translated a Sutra Toward the end of the second century A.D. another Indian translated the "Lotus of the good law."

The development of Buddhism seems to have advanced somewhat slowly at first. Not until the beginning of the fourth century do we hear that men of Chinese birth had begun to take upon themselves the vows of the Buddhist monks. In 355, a prince of the house of Chou at the time of the eastern Chin, gave his subjects permission to take this step, and in 381 the Emperor Hsiao Wu Ti built a pagoda in his palace at Nanking. At the same period large monasteries were erected in North China, and nine-tenths of the common people are said to have embraced the Buddhist teaching at that time.

The kingdom of Chin - Southern Shen-si and Kan-su - seems to have been the chief centre of Buddhism, and here, in 405, a new translation of the sacred Buddhist books was brought out. An army seems to have been sent to India, and to have brought back Indian teachers to Chang-an, who there undertook the work, aided by eight hundred other priests, and under the Emperor's personal supervision. Communication between India and China was



LAO-TSE

Lao-tse, the founder of Taoism, is said to have been born in 604 B.C. His true name is supposed to have been Li-eh. His familiar name means "the old youth."

the doctrine was able to influence princes and statesmen, it has always proved an obstacle to healthy development.

Taoism, though originally on a higher intellectual plane than Confucianism, thus sank far below it, while the dry worldly wisdom of Confucius and his school maintained its old position, and to the present day exercises undiminished influence upon the Chinese. Confucianism teaches the art of becoming a good father, official, minister, landed noble, and



CHINESE CONCEPTIONS OF THEIR DEITIES GODS AS REPRESENTED IN NATIVE PICTURE. These pictures are Chinese representations of the gods of their ancient mythology. According to Chinese belief these gods exercise close supervision of mundane affairs controlling the seasons and the crops war and pestilence industry and commerce political social and family relations. The characters of the Chinese gods are portrayed as pure and noble. So numerous are these gods that it has been said that in China it is easier to find a god than a man.

constant at that date. Numerous travellers went southward, returned with sages and books, and wrote the story of their travels. Thus, Fa-hsien describes the flourishing condition of Buddhism in Tartary, among the Uigurian races to the west of the Caspian Sea, in Afghanistan, on the Indus in Central India, and in Ceylon. It was from this island that he returned by sea to Changan in the year 414, after an absence of fifteen years; and he then devoted himself, with the help of an Indian scholar, to publishing the books he had brought back.

In the year 420 the Chin dynasty fell, it was replaced in the north by the Tartar Wei, in the south by the native dynasty of Sung. The princes of the two new dynasties at first displayed an aversion from Buddhism. In Wei the erection of temples and statues was strictly forbidden, and the priests were persecuted. In 426 a decree was issued for the destruction of books and statues, and many priests were executed in the course of the persecution. But after the death of the first Emperor these orders were rescinded, and in 451 permission was given to erect a Buddhist temple in every town, forty or fifty of the inhabitants were allowed to become priests, and the Emperor himself shaved the heads of some of those who devoted themselves to the priesthood. Similarly the persecutions of the Sung princes soon ceased, and their government gained a reputation for the special favour which it showed to Buddhism. Embassies arrived from Ceylon and from Kapilavastu, the birthplace of Buddha, all of which referred to the uniformity of the religion, and sang the praises of the Sung Emperor.

The special favour shown to Buddhism, and the rapid rise of its doctrines, naturally gave the Confucianists many reasons for complaints against and attacks upon the new teaching. Even under the Sung emperors the reports of the officials show that Buddhism had lost its former purity, and that piety had given way to carelessness. Ostentation and petty jealousies had taken the place of simplicity and purity of heart. New temples were continually erected with great splendour, while the old were allowed to fall into ruins. These facts

called for official supervision, and it was urged that no one should be allowed to set up an image without the previous consent of the authorities.

A conspiracy, discovered in 458, in which a Buddhist priest had taken the leading part, provided an excuse for giving effect to these proposals. An imperial decree was issued, declaring that there were many among the priests who were criminals fleeing from justice, who had taken the vows only to secure then personal safety, and had used their sacred character as the cloak for further crimes. The authorities were, therefore, to examine closely the conduct of the monks, and to punish the guilty



BUDDHA

The religion of Buddha was brought to China in 126 B.C. by Chang-chien on his return from Central Asia. Buddhist literature was introduced about two hundred years later.

with death. A further decree ordained that monks who did not observe the vows of abstinence and poverty were to return to their families and their previous secular occupations; at the same time the nuns were forbidden to approach the palace or to speak with women of the harem.

The differences between Buddhism and Confucianism gave rise to public disputations. During one of these, which was held in 483 under the Emperor Wu Ti of



A GROUP OF BUDDHIST PRIESTS IN FULL DRESS



ALTAR OF THE GREAT BUDDHIST TEMPLE AT HONAN, NEAR CANTON

PRIESTS AND WORSHIPPERS OF BUDDHISM IN CHINA



PAVILION IN COURT OF 10,000 BUDDHIST TEMPLES, PEKING

H. C. White Co., London

the Chi dynasty, a Minister of State, Tse-liang, supported the Buddhists. The chief arguments of the Confucianists were devoted to combating the opinion that the present condition of mankind was to be considered as a recompense for good or evil deeds committed in a previous existence. "Men are like the leaves on the trees," it was said, "they grow together, are torn away by the same wind and scattered abroad; some fall upon gardens and carpets, even as men who are born in palaces, while others fall upon dung-hills, like to men of low estate." Riches and poverty can thus be very well explained without reference to the doctrine of recompense. Moreover, the soul belongs to the body, like sharpness to the knife; the soul can therefore exist after the destruction of the body, as sharpness exists when the knife has been destroyed.

In 518 Sun-yun was sent to

India by the Emperor Hsiao Ming Ti of Pei We, and returned with seventy-five Buddhist works after a prolonged stay in Kandahar and Udyana. In 526 the twenty-eighth Buddhist patriarch, Bodhidharma or Ta-mo, came to China by sea; the downfall of Buddhism in the country of its origin had forced him and many of his countrymen to seek a new home. From Canton he went to Nanking. However, his meeting with Wu Ti, the first emperor of the Liang dynasty (502-549), brought no satisfaction to either party. Ta-mo therefore betook himself to Loyang, and declined all the later invitations of Wu Ti. The life of Ta-mo was fully representative of that contemplation which shuns the external world, and that mystical retirement characteristic of Buddhism. In Loyang he is said to have sat with his face to the wall of his room for nine



A BUDDHIST MONUMENT 2,000 YEARS OLD

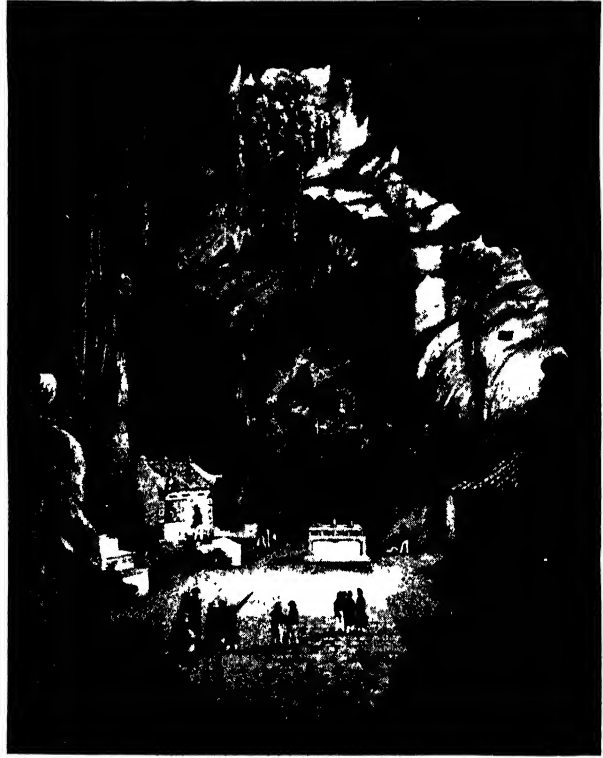
H. C. White Co., London

The Mihintale Dagoba, a shrine for preserving sacred relics, is one of the best preserved of the Buddhist monuments, and is older than Christianity

years without speaking a word, for which reason he was popularly known as "the saint looking at the wall." He died of old age, after surviving five attempts which were made to poison him, and left the dignity of patriarch to a Chinese, the second of the Six Eastern Patriarchs.

The Emperor Wu Ti became a monk at the close of his life. His son Chen Wen Ti was favourably inclined to Taoism, and attempted to bring about a union between this school and Buddhism. Taoists who objected were executed. In 558 the Emperor Wu Ti of the Chen dynasty also became a monk. Under the first emperor of the Sui dynasty, Wen Ti (581-604), full tolerance was given to Buddhism. Toward the end of his reign he forbade any destruction of the relics or statues of Buddhists or Taoists. The Tang emperors, who had been opposed to Buddhism at the beginning of their dynasty (618), soon became favourably disposed to it.

This was especially the case with the second ruler of the dynasty, Tai-tsung (627-649), in whose reign the Syrian Christians came to China in 639. When Hsuan-tsung, who had gone to India in 629 without asking the Emperor's leave, returned after an absence of sixteen years, the Emperor gave him a kindly reception, and ordered him to translate the 637 books he had brought home. Three thousand seven hundred and sixteen monasteries are said to have been in existence in China at that date. In 714 a violent persecution of the Buddhists broke out. Ten thousand priests and nuns were obliged to return to their families. In spite of this, individual priests continued to occupy State offices, and Indians were entrusted with the arrangements of the calendar. Under the later emperors of the Tang dynasty, especially under Su-tsung (756-62), Tai-tsung (763-79), and Hsien-tsung (806-20), Buddhism made great



A BUDDHIST TEMPLE IN A GROTTO

strides; and when Han-yu, or Han Wen Kung, under the last of these kings, in 819, protested against the transportation of a Buddhist relic into the imperial palace, he was banished from the court and sent as governor to Chao-chau in Kwang-tung, which was then a purely barbarian district.

In 845 a third and specially violent persecution broke out under the Emperor Wu-tsung. Four thousand six hundred monasteries, together with forty thousand smaller buildings, were destroyed. The possessions of the temples were confiscated, and employed for the erection of government buildings. The bells and statues were melted down and coined into cash, and more than 260,000 priests and nuns were obliged to return to the ranks of the laity. However, Hsuan-tsung, the successor of Wu-tsung, permitted the erection of new monasteries, though a few years later he forbade the entry of new monks.

The Emperor Yi-tsung (860-73) was a zealous Buddhist, as were both his

successors and the rulers of the later Tang dynasty (923-36). During the short period of the later Chou dynasty (951-60) numerous temples were destroyed, and only 2,694 retained. Priests were also forbidden to practise self-martyrdom and mutilation. The first emperors of the Sung dynasty (960-997) were less favourably disposed to Buddhism. A reaction set in under their successors, though these often acted arbitrarily in the designation of the temples, monasteries, and priests, and of Buddha himself. Under this dynasty the communication with India increased, and Indian Buddhism began to exercise an important influence on Chinese belief.

Strong support was given to Buddhism by the Mongol or Yuan dynasty (1286-1368). Kublai Khan, who held the throne of China from 1280 to 1294, under the name of Shi-tsu, was a zealous Buddhist. The temples devoted to the old national religion of the Chinese were now transformed into Buddhist shrines, while Taoism was persecuted. In this matter Kublai was probably thinking of the welfare of his own Mongols rather than considering the wishes of the Chinese. Even before he had united the Chinese Empire under his sway he had attempted to spread the Buddhist teaching among his people, whom he caused to be instructed by Kuoshi, or national teachers.

His successor followed his example. The enumeration made toward the end of the thirteenth century showed 42,318 Buddhist temples and 213,148 monks in China. Translations from the Tibetan language are frequently mentioned, and were used; as also, though only among the Mongols,

were the immoral representations which had passed into Tibetan Buddhism from the Brahman Shiva worship. However, even at that time the Chinese Buddhists seem to have sought teaching and information in India. A Chinese priest, Tan-wu, travelled to India by land, and returning as usual by sea, brought a number of books back to China. This occurred in the first period of the Mongol rule, and is the last instance of the kind.

It is remarkable that the national rising of the Chinese against the Mongols,

which ended in the utter extermination of these rulers, produced no similar effects on the religious side. On the contrary, the first rulers of the national Ming dynasty show themselves specially well disposed toward the Buddhists. It was not until 1426 that measures were taken to limit the rising power of the monks. Those who wished to enter a monastery were then obliged to subject themselves to previous examination, and in 1450 the regulation was made that no monastery should possess more than sixty *mu* of landed property. A similar law seems to have existed under the Mongols.

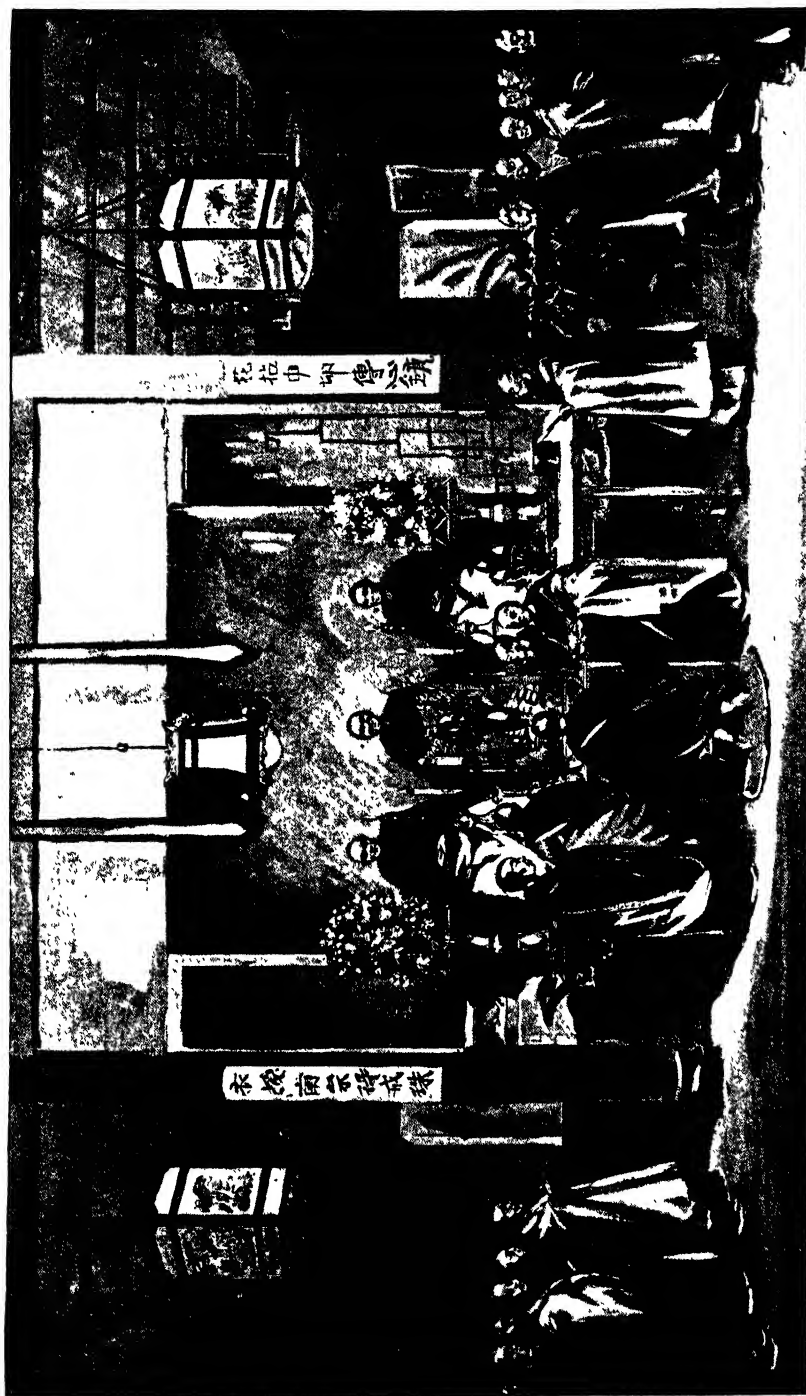
Under

Shi-tung (1522-1566) the Confucianists attempted to introduce a persecution of the Buddhists, but were defeated by the action of the Government; they succeeded only in procuring the destruction of the temple existing in the imperial palace.

The first ruler of the present Manchu dynasty, Shun Chih (1644-1661) was friendly to Buddhism; however, his successor, Kang Hsi, became a convert to Confucianism, probably for political purposes. For the same reason, he and his successors showed special favour to



TREE WITH THREE SMALL TEMPLES



THE PRIESTLY RITUAL OF BUDDHISM CONSECRATION OF AN ABBOT AT HONAN IN SOUTH CHINA

the Lama worship of their Tibetan and Mongol subjects, and the erection of Lama temples and monasteries at that seat of government in Peking dates from this period.

Apart from the personal and political influence which the adherents of the Indian teaching may have had upon individual emperors and statesmen, the effects of Buddhism are to be seen chiefly upon the philological and philosophical sides. At any rate, the meritorious attempt to substitute an alphabet for the monosyllabic language and writing of the Chinese is of the highest importance. In the third century a beginning was made with sixteen symbols, which were increased ultimately to thirty-six during the sixth century, under the Liang dynasty.

The inventor of this latter series, the priest Shen-kung, and his successors, taught the Chinese to write the sounds of their language with the signs appropriate to it. It is difficult to overestimate the service thus rendered. Buddhism also exercised an animating influence upon literary activity. At one period Buddhist works were more numerous than Confucian. Thus, in the history of the Sui dynasty (589-618 A.D.) mention is made of the existence of 1,950 different Buddhist works.

An important influence was also exerted by Buddhist opinions and teaching upon

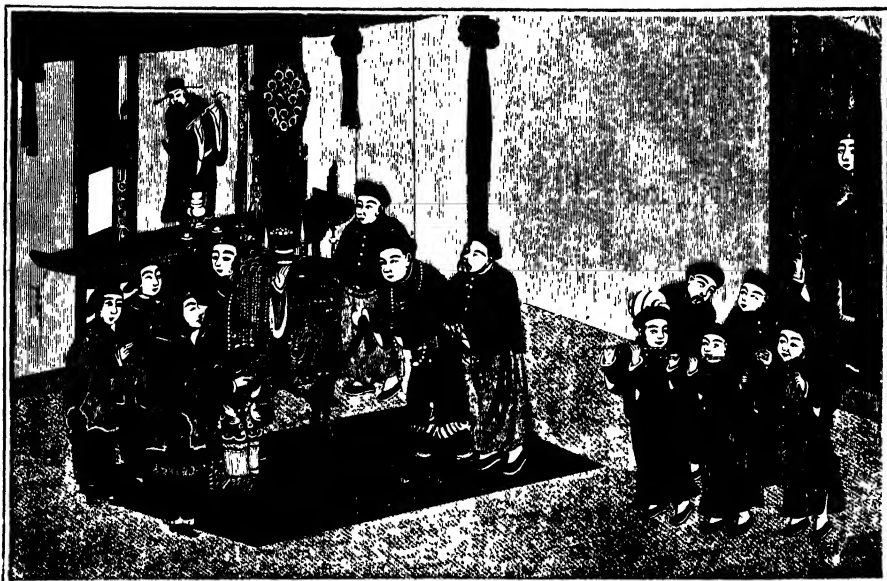
the development of philosophy in China. This influence is especially apparent in the writings of Chu Hi (1130-1200), the most important modern expositor of the old classical teaching, whose works still form the basis of what may be called official Confucianism. During the last 150 years the Chinese themselves have shown a tendency to criticise his teaching more severely, chiefly on account of the Buddhist influences apparent in it; none the less the official recognition of his teaching has remained. The doctrines held by the mass of the population are a confused mixture of native and foreign teaching, as expounded by Taoist and Chinese sages, from which the original Buddhism has almost vanished; the result is superstition in the truest sense of the word. Confucianism, Taoism, and Buddhism play the same part in the life of the people, including the upper classes; but the influence of Buddhism is obvious chiefly in the ceremonies customary upon the death of the individual. At the funeral both of the Emperor and of the poorest of his subjects, Buddhist ceremonies and the reading of the sacred books are a very prominent feature.

The story of Christianity in China is dealt with in a separate section, since, unlike Taoism, Confucianism, and Buddhism, it has never become a Chinese creed.



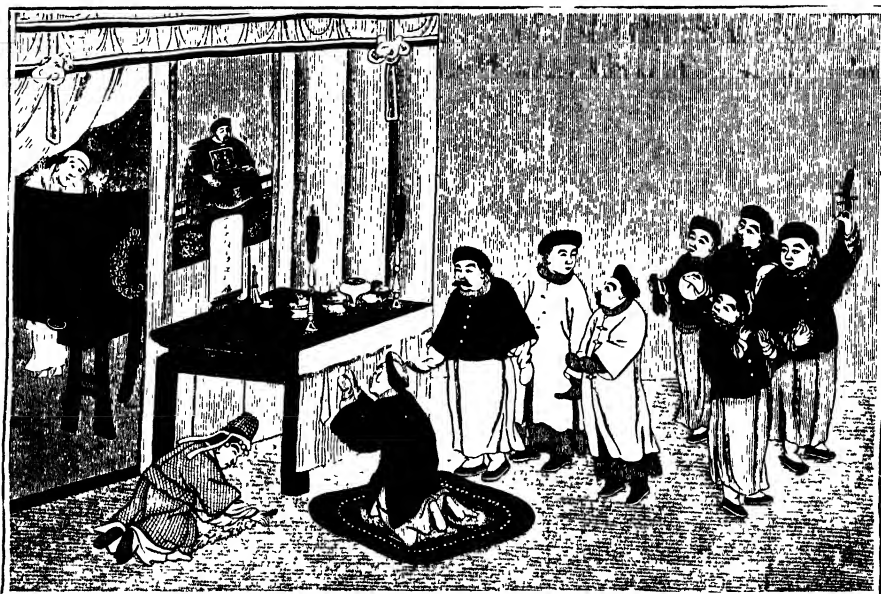
PRIMITIVE STUDENTS OF SCIENCE IN CHINA: AN OLD DRAWING OF ANCIENT ASTRONOMERS

In China the science of astronomy and the kindred science of astrology date back to legendary history. An interesting light is thrown upon the knowledge of primitive scientists by the record that when two princes who were members of the Board of Astronomy failed to predict the solar eclipse of 2155 B.C. the sovereign sent an army to punish them.



HOW A MARRIAGE IS CELEBRATED IN THE "FLOWERY LAND"

The ceremonies connected with a Chinese marriage are interesting and peculiar. A red and a green ribbon are tied together. Clothed in furs, the bride takes hold of the free end of the green ribbon and the groom seizes the free end of the red ribbon. Salutations are made and the ceremony is complete. Feasting, music, and processions enter into the marriage festivals before the newly-wed settle down to family life.



THE CURIOUS CEREMONIAL OF A CHINESE FUNERAL

A Chinese funeral is attended by an elaborate ceremonial. Sometimes a coin is placed in the mouth of the corpse to pay the boatman who will ferry the soul across the celestial river, and sometimes a hole is made in the ceiling to enable the soul to escape. A portrait of the deceased is placed on a table or altar, where green candles are burned, and the mourners prostrate themselves before it. The colours of mourning are blue and white.

CHINESE CUSTOMS DEPICTED BY CHINESE ARTISTS



THE DYNASTIES OF ANTIQUITY

REMARKABLE LIFE-STORIES OF CHINA'S EARLY RULERS

IT is unnecessary to regard as history the fables of ancient Chinese writers regarding the early rulers of their country. The stories are, of course, interesting as typical of the trend of thought at the time; but they rest upon little basis other than the imagination of the writers, and hardly agree together. The time that elapsed "from creation to the capture of the *hu* in the time of Confucius" (481 B.C.) was, in the "Chronology of the Han Dynasty," asserted to have been 2,267,000 and odd years, but a later writer shows that the more correct number of years was 3,270,000. If these writers have erred, they are not alone in wrongly estimating the world's age.

Chinese Mythical History

It is more interesting to note that the first created being was Pan Ku, who emerged from chaos as the embryo of an all-productive cosmic egg or atom. He was followed by a line of descendants, constituting three families, known as the sovereigns of Heaven, Earth and Man, who ruled over the nine divisions of the empire. This period, known also as that of the Nine Sovereigns or Nine Heads, formed one of ten such periods, all equally mythical, of which the second was that of the Five Dragons, who have, in addition, a double set of appellations, which correspond to the five notes of the Chinese musical scale and the list of the five planets: Venus, Jupiter, Mercury, Mars, and Saturn. Of the next era little is told, but in the seventh, "so substantial was the virtue of the sovereigns that men followed after their example with celerity like unto that of flight," a circumstance from which the era took its name. In the eighth era government was already far advanced, for institutes were founded for the benefit of the future world, though the names given to later periods of the same era, such as "Having Nests," and "Fine-producers," do not indicate an equal advance in material comfort.

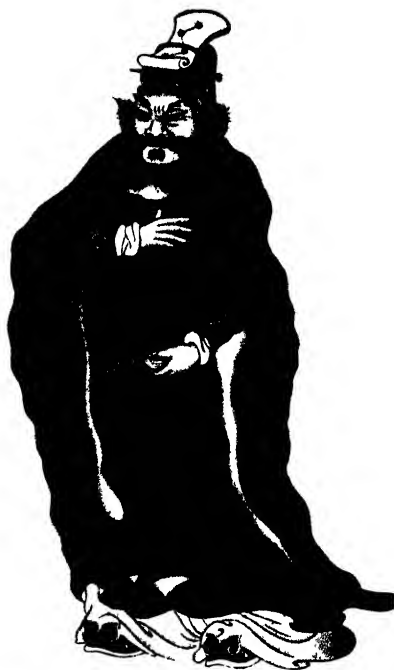
Following on the mythical times, there comes a period of legendary history dating from Fu-hsi, or Fu-hi, 2852-2737 B.C. Before his time the people had not learnt to cook the flesh of beasts for food. Men knew then mothers but not their fathers, and lived like beasts. He taught them the arts of hunting, fishing, and pasturage, established marriage, and constructed musical instruments. Being himself the child of a miraculous conception, to him was delivered, by a supernatural being called the dragon-horse, which rose out of the waters of the Yellow River, a scroll on which mystic diagrams were inscribed. From these he composed the system of written characters with which he superseded the system of keeping records by knotted cords, and he also invented the systems of horary and cyclical notation. His capital was on the site of Kai-feng Fu, in the present province of Ho-nan.

Shen-ning (2737-2697 B.C.), the Divine Husbandman succeeded Fu-hi. He invented wooden ploughs, taught the people the art of agriculture, and discovered the curative virtues of plants.

Huang-ti (2697-2597 B.C.), like his two predecessors, who were classed with him as the Three Primordial Sovereigns, was miraculously conceived. In his reign the manufacture of utensils of wood, clay, and metal, the construction of boats and carts, and the invention of a medium of currency were originated.

Astronomy obtained a great development, the empire was mapped out into provinces, and under his consort's instruction the art of rearing silkworms became known. The Taoists later on transformed him into a miraculous being, who invented alchemy and succeeded in gaining immortality. M. de Lacouperie identifies him with Nakhunte, the leader of the so-called Bak tribes, which are supposed by him to have traversed Asia from Elam.

A Reign of Great Inventions



FOUR FAMOUS FIGURES IN CHINESE HISTORY

These four figures are from ancient Chinese representations of heroes and heroines in Chinese history. The top male figure is Hu Ta-hai, who helped to found the Ming Dynasty in 1368; the figure below is Yu Fei, a patriot and rationalist hero who was thrown into prison and executed in 1171. The lower female figure is that of the Empress Wu-hou, a famous Empress who usurped the throne for twenty years from 684 A.D.; the identity of the figure above her is probably the Empress Chao-yang, whom the Emperor Cheng Ti made his consort in 38 B.C. [See text.]

THE DYNASTIES OF ANTIQUITY

to China, and to have started a new civilisation in the valley of the Yellow River. Shen-nung, his predecessor, is identified by this authority with Sargon of Chaldaea. [See Dr. Petrie's chapter on Babylonian civilisation, page 261.]

It is at about this period, but somewhat later, that foreign critics place the arrival from the west of the tribes who, following the course of the Yellow River in their travels, on reaching its last great bend to the east established themselves in the valley of its great tributary, the Wei River. Here they introduced the principles of civilisation, which afterwards were carried by them into all parts of the China of which they ultimately formed the population, while the original inhabitants were either absorbed or lost among the invaders, or driven into the mountains, where their representatives still exist in the south and south-west of China.

Huang-ti is followed by four other rulers. With them the times regarded by Chinese as legendary close, and in 2356 B.C. the historical period begins with Yao, whose life is told in the "Book of History," compiled by Confucius many centuries later.

Yao, a model of wisdom and virtue, in 2287 B.C. associated with himself in the government of the empire the equally celebrated Shun; and when dying in 2258 B.C., set aside his own son and appointed Shun as his successor. Their capital was at Ping-yang-fu, in Shan-si.

During the earlier of these two reigns the country had suffered from inundations in the west, so vast as to

have been regarded by the early missionaries to China as corresponding with the biblical Deluge. After eighteen years' labour, the waters were at last drained off by the Great Yu, who had succeeded his less successful father in the direction of the works. In 2205 B.C. he was appointed to the throne, and with him the first dynasty (Hsia, 2205-1766 B.C.) begins. Yu had desired to follow the precedents set him by the illustrious Yao and Shun in selecting as his successor the person, in his opinion, most worthy of the throne, but after the three years of mourning for his death had expired, the feudal princes placed his own son in power.

Posterity, forgetting how this came to pass, has blamed Yu for establishing the hereditary rights of succession which have since prevailed. The rule of the new Hsia dynasty, whose capital was in Ho-nan, extended over the greater part of China Proper of the present day, with the exception of the three south-west provinces. But the power of the throne was constantly interfered with by different princes, an interregnum of forty years

occurring, during which one of these administered the government. In the whole period of the dynasty there was not one sovereign who showed ability, and the last of the line led such a licentious life that he was removed from the throne by the Prince of Shang, and by his vices gained a celebrity which was denied to all the rest of the dynasty with the exception of its great founder.

The chief event of interest in the whole dynasty was the despatch of an army to punish two princes, Ministers of the Board



THE CHINESE "ADAM" MAKING THE WORLD
Pan Ku is the first created being in Chinese legend. He is shown in this native picture as chiselling out the heavens.

of Astronomy, who had failed to announce the eclipse of the sun in 2155 B.C. The event not only serves to fix the date, but shows the importance which has been at all times attached in China to such matters as eclipses and the regulation of the calendar.

THE THREE DYNASTIES OF ANTIQUITY.

The Hsia dynasty was followed by the Shang and the Chou, the three are known as the Three Dynasties of Antiquity.

Dynastic name	Number of rulers	Duration B.C.
Hsia	Eighteen	2205-1766
Shang	Twenty-eight	1766-1122
Chou	Thirty-five	1122-249

The horror of rebellion and the feeling of duty of loyalty to the sovereign which existed until 1912 were experienced even in those distant times, and it was only by declaring that Heaven had ordered the destruction of Hsia for its crimes that Tang convinced his followers that they were justified in fighting against their sovereign. Tang himself, after ascending the throne, felt qualms as to his conduct in this matter. But later times have judged that he acted well and as the agent of Heaven's will.

To the dynasty thus founded, Tang, also known as Cheng Tang (the Completer), gave the name of his own principality, Shang. During the long period of its existence the capital was moved to seven different places in Ho-nan, Chih-li and Shan-si, generally on account of devastating floods from the Yellow River. On its establishment at Yin (1401 B.C.), a town in Ho-nan, north of that river, the dynasty changed its name to that of the town, in the hope that the change of site and name might bring back prosperity to the country, a hope which was fulfilled for a time. The dynasty, like that of Hsia, came to an end

A Hero of Early China

under the government of a ruler whose debaucheries and cruelties roused the princes and people to rid the world of such a monster. This ruler, Chou-sin, perished (1122 B.C.) in the flames of a castle which he had built to please his consort, and was succeeded by Fa, Duke of Chou, who assumed the title of Wu Wang, or Military Sovereign. Wu Wang's father, Chang, had been thrown into prison by Chou-sin for his outspoken protests against the vices of his sovereign, and had

been released only at the intercession of the people and their presentation of acceptable gifts of women and horses. Chang died thirteen years before Chou-sin's overthrow by Wu Wang, but is regarded as the founder of the Chou Dynasty and was given the title of Wen Wang, or Literary Sovereign.

By their regard for the people's welfare and their own high moral character, these two sovereigns, Wen and Wu Wang, secured a place in history and a reputation for the dynasty, to which high lustre was added by Wu Wang's brother, Tan, Duke of Chou. He, first by his advice when counsellor to Wu Wang, and secondly as regent in the early years of the reign of Wu's son, Cheng Wang, set an example of loyalty and self-sacrifice which has won the admiration of the Chinese people throughout all ages.

The family of the Chou Dynasty (1122-249 B.C.) claimed to be descended from a celebrated Minister of the great Shun (2258-2206 B.C.), who held a lordship in part of a northern valley of the Wei River, a tributary of the Yellow River, in Shen-si. Driven southwards from this by the Ti barbarians in the fourteenth century B.C., Tan-fu, the head of the family at that time, crossed the Wei and settled in the Chi Mountains, where he assumed the title of Duke of Chou, the name which was afterwards given to the dynasty.

A theory, however, that the Chous themselves were foreigners, and, perhaps, of Tartar origin, is supported by the fact that human sacrifices to the manes of ancestors were introduced by them, and that witches and sorcerers then obtained an official position and were consulted on almost all matters.

On the creation of the Chou dynasty the services of those who had distinguished themselves by aiding in the overthrow of Chou-sin were rewarded by grants of lands and titles of honour. A large number of feudal or semi-feudal states was thus formed among which the Chous held a hegemony rather than a real sovereignty. The size of the fiefs seems to have varied in area from fifteen to thirty square miles. As the power of the surrounding feudatories increased, that of the central kingdom diminished, until it was unable to withstand the assaults of barbarous tribes on the south and west.



THE PRINCIPAL GATE OF MODERN KAIFENG-FU, WHICH OCCUPIES THE SITE OF FU-HI'S CAPITAL IN 2800 B.C.

HARMSWORTH HISTORY OF THE WORLD

The high moral standard of the early sovereigns of the dynasty was not maintained by their successors, and the prosperity of the country also diminished in a manner which Chinese have learnt from their history to regard as a necessary outcome of a decline from virtue. The murder (1038 B.C.) of a Duke of Lu, in Shan-tung, by his brother, the first regicide in Chinese history remained unpunished, probably on account of the weakness of the central government; and the sovereign in whose reign the murder occurred was drowned in some mysterious way, for which no punishment was awarded.

His successor, Mu Wang (1001-947), weakened the maintenance of order throughout the country by enacting laws under which all punishments for serious crimes could be redeemed by payment of many fines. But he gained for himself a lasting fame by an unsuccessful expedition against the wild tribes of Turfan, in the course of which he is credited with

having paid a visit to Hsi-wang-mu, the Royal Mother of the West, in her fairy palace at the Lake of Gems. This fabulous being, regarding whom the legends bear signs of Hindu origin, forms with her royal lover the basis of a mystical doctrine of the tenth century A.D., in which they are represented as "the first created and creative results of the powers of Nature."

During the six reigns (946-770 B.C.) which followed Mu Wang's time, incursions of barbarians became a frequent occurrence, and finally the assistance of the tribe called the Yungs was invoked to assist in dethroning a sovereign who, enslaved by the beauty of a lady of his Court, desired to make a prisoner of his own son and make her child his heir to the throne. The movement was successful, but it was only by a united effort on the part of the most powerful states that the Yungs were afterwards driven from the country whose deliverance they had secured.

The youthful Emperor Ping Wang (770-719 B.C.) removed his capital to Loyang in Ho-nan in order to be farther from his dangerous neighbours. In gratitude to the chief of Tsin for guarding him on his way to his new capital, Ping Wang established him in command of the district which he had abandoned. The constant collisions which there ensued between the Tsin and the barbarians had an effect which was far from being foreseen at the time, for the warlike spirit which they induced gradually prepared the Tsin to assume the leadership of the various principalities, and to found a dynasty, five centuries later, on more pretentious lines than those followed by the Chou.

It is with the reign of Ping Wang's father (781-771 B.C.) that the true historical period may be considered to begin. The division between the mythical and legendary is naturally ill-defined, and the legendary period itself can be divided into sections of less and greater trustworthiness; but the



FU-HI, SUPPOSED FOUNDER OF THE CHINESE EMPIRE
Fu-hi, whose date is far back in the prehistoric period, though his tomb is still seen at Chun-chow, is the traditional first ruler of China and creator of its social and political system. He is said to have instituted marriage, divided the people into classes, and to have established the calendar. He is represented here as in a native drawing.

THE DYNASTIES OF ANTIQUITY

"Spring and Autumn Annals," compiled by Confucius from researches made at his instance by his disciples among the State records of the Chou, marks a much clearer boundary. The book is a history of Lu, his native state in Shantung from 722-484 B.C., and is the only one of the Five Classics actually written by Confucius himself. It is, of course, from histories written at a much later date that information regarding earlier ages in China is obtained. The only contemporary records of earlier date are the inscriptions on the stone drums in the Temple of Confucius at Peking, which date certainly from before 770 B.C.; and on bronzes, still in existence of the ninth century B.C., and even earlier times.

The weakness of the Chou dynasty and its inability to control the feudal states was evidenced in the seventh century B.C., when five foremost chieftains ruled the internal affairs of China in a confederacy of states which opposed the barbarians on its northern and western frontiers. The prince of

The Dynasty of Religious Philosophers

Chin, who was a member of the league, was at the same time strengthening his position by the conquest of several smaller fiefs, which he incorporated in his own. The remaining years of the dynasty were occupied by incessant struggles between different princes to obtain greater power for themselves. The sovereign himself did nothing to check these internal disorders, and the weakness of the central Government became year by year more manifest; but at last, in alarm at the growth of the Chin state, the sovereign organised a league of nobles against it. He was quickly defeated, taken prisoner, and subjected to the greatest indignities. Soon afterwards he died (256 B.C.), and with his death his dynasty virtually came to a close, though part of his kingdom remained in the hands of his family for a few years longer.

The Chou dynasty is remarkable for the great men who founded it, and for the virtues of some of its rulers; but its fame is largely due to the birth of three great men—Confucius, born 551 B.C.; Mencius, 372 B.C.; and Lao-tse, about 604 B.C. It is a curious thing that a time of such dissensions and wars should have produced the founders of two such schools of thought as Lao-tse,



SARGON, KING OF CHALDÆA

It has been suggested that Chinese civilisation, particularly the picture writing, had its origin in Babylonia. One authority identifies Shen-nung, who reigned in China 2737-2697 B.C., with Sargon, King of Chaldæa.

who placed the highest good in a transcendental abstraction from worldly cares and freedom from mental perturbation, and Confucius, the practical philosopher and admirer of the patriarchs of antiquity, who put on one side all questions relating to a future existence, and confined himself to the consideration of how best a man shall do his duty to his sovereign, father, brother, wife and friend, and by discharging these duties learn to govern himself.

DYNASTIES AFTER THE CHOU. The table given on the following page shows the dynasties that succeeded the Chou.

THE CHIN DYNASTY (221-207 B.C.)

The overthrow of Nan Wang in 255 B.C. was not immediately followed by an assumption of sovereignty on the part of the ruler of the Chin state. Two reigns intervene after the death of the successful prince before the power of the Chins was sufficiently consolidated to enable them to assume this position. At that time their ruler was a remarkable man, who

First Emperor of China

HARMSWORTH HISTORY OF THE WORLD

Name	Date	Remarks
Chin ..	B.C.	
Han ..	221	The feudal states were merged in the Chinese Empire
	206	
	A.D.	
Eastern Han	25	
Han of Shu (Szechuen)	221	The time of the Three Kingdoms—Han, Wei, and Wu
Chin, or Tsin	265	
Eastern Chin	323	
House of Liu		
Sung	420	Period of division between north and south, the House of To-pa, or To ba, ruling the north 386-549 A.D., and succeeded by the Northern Chin, 550-577, and the Northern Chou, 557-581
Chi ..	479	
Liang ..	502	
Chen ..	557	
Sui ..	581	
Tang ..	618	
Later Liang	907	The period covered by the Dynasties ruling from the years 907 to 951 was known as the
Later Tang	923	
Later Chin	936	time of the Five Dynasties
Later Han	947	
Later Chou	951	
Sung	960	
Southern Sung	1127	
Yuan	1280	
Ming	1368	
Ching	1644	

had come to the throne at the age of thirteen, but whose legitimacy of descent is questioned. He now felt himself justified in declaring himself master of the whole of China. Accordingly he assumed the title of First Emperor, Shih-huang-ti, abolishing all the feudal institutions created by the Chou sovereigns, and divided the country into thirty-six provinces, embracing about three-fourths of what is now called China Proper.

Shih-huang-ti, one of the greatest princes of China, enjoys a very bad reputation among the Chinese. This is due to two events for which he was responsible—the "burning of the books" and the building of the great wall. Sze-ma Chien (163-85 B.C.), in his "Historical Records," has given a dramatic description of the events which preceded the persecution of the Confucian school and the destruction of the classics ordered in the year 213 B.C.

The Burning of the Great Books

From this destruction only the books of medicine, of fortune-telling, and of agriculture, and the works of Mencius are said to have been spared. The reason for the destruction of the Confucian books was that they upheld the feudal institutions which the Emperor desired to weld into one empire, and the step was taken on the advice of an able Minister named Li Ssü. The teaching of the Confucian doctrine was at the same time prohibited,

and those who opposed or evaded the new law were punished without mercy.

More than four hundred and sixty learned men who had retained the prescribed books instead of surrendering them for destruction, and had spoken evil of the Emperor, were buried alive, and the edict was carried out with the utmost severity against all suspicious persons. It was issued at the instigation of the Minister Li Ssü. It was to the effect that all chronicles of the Shuking, with the sole exception of those of the house of Chin, together with all copies of the Shuking, the "Book of Odes" and the "Book of History," two of the five Canonical Books called Ching, and the books of the Hundred Schools, should be burned. Anyone who did not deliver up his books was to be branded and sent to hard labour on the Great Wall. We can easily understand that the scholars were troublesome, and perhaps appeared dangerous to the man who had been the first to put down the dangers of the vassal system with a strong hand, and to save the kingdom from the disruption into which, but for his family and

The Building of the Great Wall

Moreover, similar measures had been employed at an earlier period in China by conquerors and usurpers, or, at any rate, had been directed against the records of the principalities which they had subdued.

Towards the close of the fourth century B.C. long stretches of wall had been built in the West and North of China by Shih-huang-ti's ancestors of the house of Chin, and also by princes of Chao and Yen, to keep out the Hsi barbarians and the Yung. Shih-huang-ti united and extended these fortifications by a wall reaching from the Tao River, in Western Kan-su, to near the sea on the eastern borders of Chih-li, after having first repelled the barbarians, now known as the Hsiung-nu, with a huge army which he had massed on the frontier. The wall, said to have been built in ten years, partly by his troops and partly by people impressed from far and near for the purpose, had a length in a straight line of over 1,200 miles. In the western provinces it was probably little more than an eastern rampart, but in Shan-si and Chih-li it was solidly built of earth and pebbles, faced with brick, and it stood 30 feet high, with a width of 25 feet at the base and

THE DYNASTIES OF ANTIQUITY

15 feet at the top, with towers for guard posts placed at frequent intervals along its course. Like most of the walls of the kind in China and Korea, it was carried, regardless of all obstacles, across hilltops and valleys, and even up precipitous faces of rock.

By its construction Shih-huang-ti was able to secure himself from interruption by the barbarians in his work of consolidation of the empire. He also opened up for his successors a road of communication with Central Asia. The barbarian nomads of the steppes, finding that raids into China were rendered difficult, not only by the presence of this wall but by the existence of a strong army and the union into one empire of the states which they had previously been able to attack one by one, had their attention also diverted to the west, and the construction of the Great Wall may therefore be regarded as one of the causes of the movement from east to west which soon afterwards began to take place in Central Asia.

Shih-huang-ti (220-210) also built a castle in Hsien-yang, near Singan Fu, in Shen-si the famous A-lang Kung. The chief hall in the upper floor is said to have been large enough to contain ten thousand persons, and standards fifty feet high could be set up in the under rooms. Round these rooms galleries ran; a high causeway led from the castle to the ridge of the mountain lying to the south, where a similar construction passed over the River Wei to the capital. One of the palace gates is said to have been made of loadstone. If a warrior in mail armour, or anyone with arms concealed about him, attempted to pass the gate he was rooted to the spot by the loadstone. A similar legend referring to the action of the loadstone upon iron appears at a later time in the history of the popular hero Chu-ko Liang (181-234 A.D.), and is no doubt to be referred to Indian sources. If the

legend about Shih-huang-ti does not also belong to a later time, it may contain a reference to his regulations for the general disarmament of the people. Out of the arms collected upon that occasion bells and twelve statues of the barbarians are said to have been constructed. Most of the latter were apparently broken up in the year 192 A.D. and combed into cash, though some survived until the third century of this era.

For the maintenance of the Chin dynasty and the continuance of the work begun by its first emperor, a supply of capable men was an indispensable necessity. Shih-huang-ti died in the year 210. His funeral was celebrated with great solemnity, and a number of his wives and servants and of the labourers who had been employed upon the tomb, are said to have been buried with him. His eldest son Fusu had been set aside in the arrange-

ments for the succession, and the throne fell to the younger son, under the title of Erhshih Huang-ti, or emperors in the second generation. However, at the same moment pretenders arose in all the vassal states which his father had subdued, and though at the outset the Imperial armies fought successfully, they were afterward defeated. Finally (207 B.C.) the eunuch Chao Kao murdered the Emperor, and set the Emperor's son Tze Yng upon the throne. The latter, however, after sixty-four days, surrendered the Imperial Seal to Liu-pang of Pei, who had marched upon the capital with one of the armies then in rebellion, and captured it. Thus the Chin dynasty came to an inglorious end in the year 206.

WESTERN HAN DYNASTY (206 B.C.-24 A.D.)

On the overthrow of Chin, there ensued a period of disintegration; but the fragments of the Empire were united again under a family whose dynastic name was Han. It is known as the Earlier or Western



SHIH-HUANG-TI, BUILDER OF THE WALL
Shih-huang-ti (220-210 B.C.) built the wall and burnt the books. The Great Wall, built in ten years by troops and slaves, freed him from interruption by the barbarians in his work of consolidating the empire, and the burning of the classics destroyed the arguments for the feudal institutions which the Emperor desired to weld into one empire under himself.

Inglorious End of a Dynasty

The Marvel of the Palace of Shih-huang-ti

Han Dynasty. The founder of the dynasty, known in history as Kao Tsu, the title conferred on him on his death, was originally a peasant, named Liu-pang. On the outbreak of revolt against Erhshi Huang-ti in 209 B.C., he had collected a band of insurgents and fought his way to eminence. After receiving the title of prince in reward

**A Peasant
Who Founded
a Dynasty**

for being the first to enter the capital, he retired for a time to the west; but on the murder of his patron, the Prince of Huai, he assumed the Imperial title and overcame all opposition. The clemency and moderation which he showed towards those who submitted to him assisted him in securing his hold of the empire.

On his death in 193 B.C. he was succeeded by his son, a boy only fourteen years old, who died seven years later. The boy's mother thereupon assumed the regency, and subsequently the throne, which she retained until her death in 180 B.C. Her period of power was distinguished by barbarous acts of cruelty. It is also noteworthy as the only reign of a female sovereign to which Chinese history accords a legitimate title. One special act of cruelty associated with her name was the conversion into what she termed a "human sow" of a beautiful concubine who had been the favourite of the late Emperor, Kao Tsu. This lady had her hands and feet cut off, her eyes put out, her tongue and ears destroyed, and in this condition was thrown alive upon a dunghill, where the young Emperor was sent to see her. The sight is said to have driven him into a state of imbecile terror which lasted until his death.

On her death a son of Kao Tsu by a concubine was placed on the throne. This emperor, Wen Ti (179-157 B.C.) pursued a liberal policy. The law for the suppression of literary works was cancelled, and encouragement was given to produce all such hidden treasures. With these an

**A Period
of Great
Reforms**

Imperial library was formed and catalogued with great care. Unfortunately, the collection was burnt during the insurrection of Wang Mang at the close of the dynasty. The criminal laws were reformed. Mutilation was abolished, in consequence of an appeal made by a young lady, Ti-ying, on behalf of her father, and flogging was introduced in its place. The death penalty was reserved for the most serious crimes, and the family

of a criminal was no longer punished along with the offender. To guard against the incursions from Mongolia of the Hung-nu, which had been of frequent occurrence, colonies of Chinese were planted on the border and a tribe of loyal Yungs was transferred to the same region. In the following reign Ching-ti (156-141 B.C.), a royal princess, was given in marriage to one of these troublesome Hung-nu, in order to ward off war for a time.

Wu Ti (140-87 B.C.) was constantly at war with the Hung-nu and used much larger forces than had previously been employed. Success generally attended his efforts, but the results were not permanent, and his own armies suffered considerably, one of them, it is said, being engulfed in a sand-storm and lost. The expense entailed by these constant campaigns forced him to institute a tax of five per cent. on all kinds of goods and property. The result was that informers and officials enriched themselves at the expense of all classes, and great discontent was aroused throughout the country by the new form of taxation, while the revenue derived

**Beginning
of Western
Influence**

from it was insufficient for his requirements. It was in his reign that regular communication with the west was opened up by the despatch of Chang Chien as an envoy (139 B.C.) to the Yuch Ti or Indo-Scythians, whose capital was on the north bank of the Oxus. Chang Chien was taken prisoner by the Hung-nu and detained in their country for many years, but at last he reached his destination through Ferghana. On his return journey, via the Khotan-Lobnor route, he was again taken prisoner by the Hung-nu, but escaped and got back to China 126 B.C. In 122 B.C. he was again sent on a mission to Turkestan to negotiate treaties with the kingdoms there, and by 115 B.C. a regular intercourse with that part of Central Asia was established. It was by him that the grape, pomegranate, and lucerne were introduced into China, and it was he who was the first to report the existence of Buddhism in India.

This reign was the longest and most splendid of the dynasty. Literature was encouraged, literary degrees were instituted, and the power of the empire was extended through all the southern provinces of China and Yun-nan. Cochinchina was annexed. Friendly embassies were sent out to Sogdiana and Parthia in



THE GREAT WALL OF CHINA, BUILT 2,000 YEARS AGO TO KEEP OUT THE BARBARIANS

The Great Wall of China, over 1,200 miles long, was begun about 120 B.C., but the main wall was constructed between 220 and 210 B.C. by Shih-huang-ti, to protect his empire from the incursions of the Tartars of the north. The wall disappears into the mountains and valleys, stretching across valleys and mountains and even up almost sheer cliffs that cross its path. In places it has a base of stone 25 feet wide, surmounted by earth and pebbles faced with large bricks. It varies from 15 to 30 feet high and is about 15 feet wide at the top.



GENERAL VIEW OF OLD PEKING, AS DEPICTED BY A SEVENTEENTH CENTURY ARTIST

the reign of Mithridates II. A change of calendar was introduced and magnificent Imperial progresses were made through different parts of the empire. But the Emperor showed a leaning towards the professors of magic and superstitious rites which occasionally led him to great excesses and among them to the disappearance of his eldest son and heir, who had been falsely accused of practising magical arts against him. A short time before his death Wu Ti ordered the execution of the mother of his child-heir, a younger son, on the avowed ground that, if she lived, she would be regent and that he feared the intrigues of a woman during the minority and the dangers that might thereby result to the dynasty.

In the following reign (Chao Ti, 86-74 B.C.) the tax on property was abolished, and other reductions of taxation were

**The Romance
of a Royal
Prisoner**

made. Hsuan Ti (73-49 B.C.), successor of Chao Ti, was a grandson of the heir who had disappeared in Wu Ti's reign. He himself had been saved from death by his gaoler, whose daughter he had married, and now raised as his consort to the throne. In Yuan Ti's reign (48-32 B.C.) great blows were inflicted on the Hung-nu and also on some tribes who had settled in Shen-si. Two short reigns

of little importance (Cheng Ti, 32-6, and Ai Ti, 6 B.C.-1 A.D.) followed, and then a child, Ping Ti (1-6 A.D.) was placed upon the throne with his grandmother as regent. His reign added one more to the list of disastrous regencies. The Empress was in the hands of the Prime Minister, Wang Mang, who after a time poisoned the Emperor, while still a child, and then placed a baby on the throne. Three years later he deposed the child and himself assumed the title of "New Emperor", but the Chinese, in their magnificent horror of disloyalty, have accorded him no nobler title than that of Wang Mang the Traitor or Usurper, and it is as such that he is known in history.

The efforts of the first Han dynasty to recover the lost literature were continued through many reigns. Those who had hidden copies of the books prohibited by the Chin emperor were encouraged to produce their treasures, and to guard against the recurrence of any such calamity. Repositories were formed for the storage of such books as were recovered, and officers were appointed to transcribe their contents. Search was also made for such works as still were missing. As regards the classical works alone there were in existence 294 "collections" (probably

THE DYNASTIES OF ANTIQUITY

meaning only fragments or sections) of the Iking, 412 of the Shuking, 416 volumes of the Shiking, 555 collections of the Lik, 165 of the treatise upon music, 948 upon history, 229 of the Lun-yu, 836 of the orthodox sages, as well as other works within the imperial library. Such emperors as Wu Ti did a great deal to arouse and maintain interest in the literature of the country.

In other respects the age of the Western Han must be considered as one of especial brilliancy. Apart from all the descriptions given by Chinese historians of the palaces and gardens of the emperors of this time, much yet remains to arouse our astonishment. A great advance in architecture had been made under the Chin dynasty, but this was far surpassed by the Han emperors, and by Wu Ti in particular. At the outset of the second century B.C. the Emperor Kao Tsu built a town and palace in Chang-an, which is said to have been sixty-five li, or about twenty miles, in extent, with twelve gates and sixteen bridges, and surrounded by a lofty wall of earth thirty-five feet high. The town existed until the year 582 A.D., and was then abandoned by the Emperor Wen Ti of the Sui dynasty, who removed the capital to Singan Fu. Parts of the wall are still in existence. In

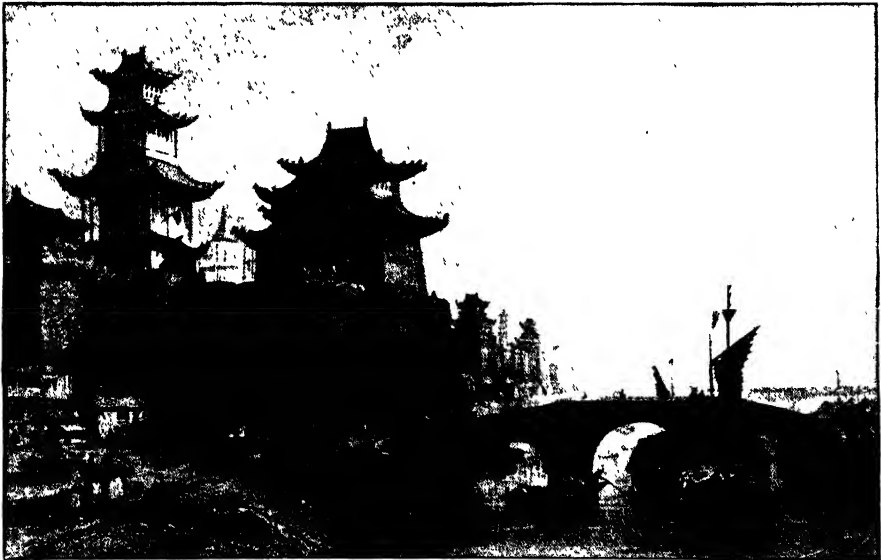
Early Chinese Architecture

this town was situated the palace of the Empress Chao-yang, formerly a famous dancer, under the name of Chao-fei-yen, or the Flying Swallow. The Emperor Cheng Ti had taken her into his harem in 18 B.C., and made her his consort in 16 B.C. The palace rooms

A Palace of Barbaric Splendour

are said to have been painted with cinnabar red, the ceilings were in red lacquer, the component parts of the walls were clamped together with gilded copper, and the stairs were of marble. The beams were carved with dragons and snakes, and the walls were decorated with pearls, precious stones, and the blue feathers of the kingfisher.

A great palace built by Wu Ti is said to have contained a number of buildings hundreds of feet high, connected by lofty galleries in such a manner that the Emperor could pass from one to another over the town as well as across the moat. Tradition tells us that on the temples and the gates stood great copper statues of men, partly gilded, with statues of the phoenix and of other monsters. We also hear of bronze and stone figures of men, of unicorns and other animals, of astronomical instruments and large bells, and of a whale carved of stone, thirty feet long, in an artificial lake, which the Emperor had made for the exercising of his soldiers and for the pleasure of the women of his harem.



THE WESTERN GATE OF THE CITY OF PEKING



THE EMPIRE IN DISSOLUTION

THE interregnum of Wang Mang the Usurper (9-23 A.D.) was marked by disturbances throughout the empire. On the west the Hung-nu refused to regard their oath of loyalty as binding towards the Usurper. In Shan-tung an immense body of insurgents, known as the "Eyebrows," from these being painted red, marauded

**Death of
the Great
Usurper**

the country and defied subjection by any of the forces sent against them. Finally two members of the Royal Family headed a rising against Wang Mang, and their armies, swollen by accessions from all sides, marched on the capital, defeating his troops on the way. Wang Mang then took refuge in a tower in the city, trusting in his virtues to secure him Heaven's protection. The usurper, however, was disillusioned by the soldiers, who invaded his retreat and beheaded him.

EASTERN HAN DYNASTY (25-221 A.D.)

The prince elected by the successful troops to the throne was murdered two years later in his capital, Chang-an in Shen-si, by the "Eyebrow" rebels who took the city and held it until it was recaptured by a stratagem. Liu Hsu, who was of royal descent and had already distinguished himself in several campaigns, was then made Emperor, and received the dynastic title of Kwang Wu Ti (25-57 A.D.). The next year he removed his capital eastwards to Loyang in Ho-nan, to which circumstance is due the name of Eastern Han, which is given to the dynasty. Many other leaders had collected troops to resist Wang Mang's usurpation of government, and great difficulty was now experienced in re-establishing Imperial authority. The first half of the reign was occupied in suppressing these and other rebellions; an expedition was also despatched to Tonquin, where an attempt had been made to cast off the allegiance recently imposed by China. But the latter half of the reign was so peaceful that a solemn thanksgiving was offered by the Emperor on the sacred mountain Tai-shan. Ming Ti (58-75 A.D.),

in consequence of having seen an apparition, which was interpreted to him as that of Buddha, sent messengers to India, who returned with two Indian monks and some Pali books, and pictures of Buddhist figures and scenes. A temple was built, the books were translated, and the pictures placed in the palace and in the temple where the Indian *s'amanas* stayed until their death.

The reigns which followed were short-lived and inglorious. Many of the sovereigns were mere children; and the regencies, though not so infamous as some in Chinese history, are marked by a lack of consideration for the people's welfare and by an absence of any high aims either for conquest or for literary achievements. With women as regents, the power of the eunuchs rapidly developed until they became such a danger to the state that their entire destruction was plotted. The measures taken by themselves to avert this catastrophe hastened their overthrow, and on the close of Ling Ti's reign (168-189 A.D.), some 2,000 of them were murdered by the troops. The young princes had been abducted by the eunuchs, but were brought back to the palace; and the younger of them was proclaimed Emperor Hsien Ti (190-221), by Tung-cho, a general who had just returned from an expedition against a rebellion in the north-east. Tung-cho had now an opportunity of gratifying his lust for power by assuming the regency.

The murder of the Emperor's elder brother and that of the Empress Dowager were followed by an act of cruelty which excited the hatred of the nation. Alarmed by the neighborhood of powerful enemies he determined on the removal of the capital with all its population from Loyang in Honan to Changan in Shen-si, and after giving the town up to pillage by his troops, he fired the palaces and all the chief buildings in the city and left the capital a heap of ruins, from which the people, deprived of their homes and property, had to find their way

**Burning
of the
Capital**

THE EMPIRE IN DISSOLUTION

without support to Shen-si. In 192 A.D. his numerous acts of cruelty led to his being stabbed in the palace as he entered his carriage; but his death only increased the confusion in the empire. At this crisis Tsao-tsao, another general, offered the protection of his army to the Emperor, who accepted the offer. Tsao-tsao is classed with Tung-cho and Wang Mang as one of the three famous traitors of the Han dynasty. Like Tung-cho, he treated the Emperor as an insignificant puppet, and exercised a despotic system of cruelty, from which neither the Empress nor her sons escaped alive. In 220 A.D. Tsao-tsao died, and his son, Tsao-peï, seized the throne and declared himself Emperor, adopting the title Wei for his dynasty.

THE THREE KINGDOMS (220-264 A.D.)

Naturally enough, the conduct of Tung-cho and Tsao-tsao towards their sovereign had weakened the government throughout the empire, and Hsien Ti's manifest unfitness for the throne had taken away any strong inducement for delivering him from his contemptible position. In the

A Seller of Straw Shoes on the Throne general anarchy which ensued in many of the provinces, two leaders had come to the front. One of these, Liu-peï, was a distant kinsman of the house of Han. Though only a seller of straw shoes as a lad, he had risen in Ling Ti's reign to the command of a body of volunteers in combating a rebellion in 185 A.D. and in 191 A.D. had fought against Tung-cho. When Tsao-tsao's designs upon the throne were revealed, he asserted his claim to the house of Han, and eventually established himself in the West of China, in the modern Sze-chuen. Here, on the extinction of the Han dynasty in 220 A.D., he declared himself Emperor, and founded a dynasty which is considered as the legitimate successor to the line of Han, and is known as the Shu Han from Shu, an old name of Sze-chuen.

Meanwhile, in the lower Yangtse valley another kingdom had been growing into existence under Sun Chuan. His sister had been married to Liu-peï, but a life-long war was carried on between them. Sun Chuan was defeated by Tsao-tsao in 215, and in 221 he tendered his allegiance to the house of Wei; but he had been virtually an independent ruler for some years, and in 229 he assumed the title of Emperor and founded the dynasty of Wu.

Thus, at this time there were three kingdoms—that of Wei, proclaimed by Tsao-peï, which embraced the whole of the North of China, and had its capital at Chang-te Fu, in Ho-nan; the kingdom of Wu, in Central and Southern China, with its capital at Nanking; and the kingdom of Shu Han in the west, with its capital at Cheng-tu-tu. The period, though of no real importance, stands out in Chinese history as the most fascinating of all, owing to the loyal friendship which existed between Liu-peï and his two great generals, and to the military stratagems invented by his famous adviser, Chu-ko Liang. One of the generals has since been raised to the rank of a god, and is worshipped in every town as the god of war. The whole group has been immortalised in the historical romance called *San-kuo-chi*, or the *Three Kingdoms*.

Engaging Period of History

Of these three kingdoms, that of the Han in Sze-chuen was the first to expire. Liu-peï, its founder died in 222 A.D., after conducting several successful campaigns against the Burmese. His son, who succeeded him, under Chu-ko Liang's guidance made repeated attempts to destroy the power of the Wei kingdom, but was invariably foiled, after early successes, by the impossibility of provisioning his army. After Chu-ko Liang's death, the Wei began to assume the offensive, and eventually captured the Han capital. On this the king surrendered unconditionally, but his son, indignant at such conduct, committed suicide with all his family (263 A.D.). The king was subsequently sent to the Wei capital, and with him the Han dynasty came to an end.

The Wei kingdom itself had not been without its troubles. No success had attended its attempts to annex its southern neighbour Wu; the Yangtse had on each occasion proved a barrier to its advance.

Monarchs Deposed and Murdered Among its sovereigns one had been deposed, another murdered, and a third was now awaiting his fate, being a mere puppet in the hands of his commander-in-chief. The fate was soon decided; the Emperor resigned his throne, and a new dynasty—the Tsin or Chin—was founded in 265 A.D.

The Wu dynasty survived its fellows only by a few years. In 277 its emperor surrendered himself to a Tsin general, who



AN EARLY VIEW OF NANKING, THE SOUTHERN CAPITAL OF ANCIENT CHINA

had succeeded in crossing the Yangtse and investing Nanking, the southern capital.

WESTERN TSIN DYNASTY (265-317)

Szema Chao, the general who founded this dynasty, died the next year, and was succeeded by his son, who assumed the Imperial title (Wu Ti, 265-290.). His

Emperors Overthrown by Folly

success in overthrowing the Wu kingdom was due mainly to a general whose character for justice and good administration inclined that people to come under his control and to abandon their own sovereign, whose cruel excesses had made him infamous. But the new Emperor soon forgot this lesson and gave himself up to indulgence. His son's reign (Hui Ti, 290-307) was cursed by yet another regent empress, and by the wholesale murders which have marked such rule. At the close of the reign the Emperor was removed by an insurgent prince from his capital, Chang-an, to Loyang, where he died. His brother (Huai Ti, 307-312) experienced a similar fate, and was sent to Peking, to which place Min Ti (313-317) followed him in the same guise, and after a time was in like fashion murdered.

EASTERN TSIN DYNASTY (317-419)

Finding that there was no hope of the re-establishment of the Western Chins, a descendant of the founder of the line, who was living at Nanking, adapted to his

own case a prophecy foretelling their succession, and on Min Ti's death declared himself Emperor and made Nanking his capital. His reign (Yuan-ti, 317-322) was marked by revolts. Independent states rose everywhere throughout the empire, some of them governed by rulers of Tartar origin. Struggles for power among themselves were varied by wars with the Tsin emperors, at such times as the latter had sufficient strength to assert their authority. Now and again one king stronger than his rivals would proclaim himself an emperor. Murder and assassination were the chief methods employed to procure a change of rulers or advisers. Short reigns and periods of regency weakened the influence of Yuan Ti's successors, and incursions of barbarians led to some provinces falling under their rule. Prominent among the barbarians of the time were the Hsien-pi, or Tungusians, who established themselves in Ho-nan. Between

Short Reigns and Great Crises

between 317 and 419 eleven emperors of the Tsin line sat on the throne, and sixteen to eighteen kings or princes of greater or less importance ruled independently of them in different parts of the empire. Among them was a Hsien-pi chief named Toba, who, in 386 assumed the title of King, and placed his capital in Ta-tung Fu in Shan-si, calling his dynasty by the name of Wei, afterwards better known as the Northern Wei. A few years



AN EARLY VIEW OF CANTON, THE FIRST CHINESE PORT OPENED TO EUROPEAN TRADE

later the unbecile Tsin emperor was deposed by a general, Liu-yu, who proclaimed himself Emperor (420) and founded the Sung dynasty of Liu, making Hang-chow in Che-kiang his capital.

DIVISION OF NORTH AND SOUTH (386-532)

With the extinction of the Tsin or Chin dynasty China became divided into North and South. In the northern Empire Toba's dominions extended from the Yellow River in the south to what is loosely called Tartary, including among other countries that of the Ki-tan or Ki-tai, which we have corrupted into Cathay.

The southern Sung empire embraced the whole of the country south of the Yellow River, including Shan-tung, most of the various rival states which had been contending for mastery disappeared, absorbed in one or the other power by force of arms, submission, corruption, and murder, but at least five remained unsubdued for some

The Rival States Disappear

years later, the last of them falling in 439. The Lau Sung dynasty (420-479) saw eight sovereigns placed upon the throne. Four of them were murdered, one of them by a son. The first of them made a law that never in the history of his house should an empress dowager be allowed to act as regent to a minor. As it happened, no occasion for this arose, but there was only one reign (Wen Ti, 424-453) which is at all distinguished. In that, a suc-

cessful expedition was undertaken against Cochin-China, literature was encouraged, and the welfare of the people was considered. But a disastrous campaign was undertaken against the Northern Wei, who invaded the country as far as the Yangtse, and left such desolation behind them when they retired that, as the

Defending Wall 600 Miles Long

saying runs, the swallows were driven to nest in trees. The two last sovereigns of the house of Liu were in turn deposed by their own commander-in-chief, Hsiao-tao, who founded the Chi Dynasty, and retained Nanking as his capital (478).

The house of Wei, founded by Toba in the north, had not enjoyed better fortune than that of the Sung. Invasions by barbarians in the north had led to the necessity of building a wall 600 miles long to guard against their aggressions. The neighbouring state in the west not only defeated an army sent against it, but recovered Chang-an, the old capital, and held it for a while. Still, by 439 Wei had defeated and absorbed the two last of the independent states and under the rule of their intelligent prince, Toba-tao, had leisure to devote attention to Buddhism, which was greatly in favour at Court. In spite of his merits, the sovereign met the usual fate of that period in being murdered, though in his case the murder was promptly avenged (451). Under a later sovereign

(471-499) the house of Wei was again able to contrast its fortunes favourably with those of its neighbours. Encouragement was given to education, and the Buddhist priests enjoyed favour. Toward the close of the reign the capital was removed to Loyang in Honan, and the language and dress of the Sung were adopted by the Wei, who showed signs of being ashamed of their barbarian origin. The Chi dynasty, whose capital was at Nanking (479-501), inherited most of the faults and misfortunes of the Sung, which it had displaced. Seven different sovereigns governed in twenty-three years, and four of them were murdered, the last of them by the populace, who could not wait for the arrival of the mutinous troops on their way to dethrone him.

The Liang Dynasty (502-555) succeeded the Chi. Its founder Hsiao-i, known as Wu Ti, had been moved by his brother's murder to revolt against his sovereign. In the early years of his reign Confucianism was greatly studied in the Wei and Liang countries; but, subsequent to a collision between the two Powers, in which the Wei suffered heavy loss, Buddhism was greatly encouraged by Liang. Messengers were sent by the Emperor to the West for teachers to instruct the people, thousands of bronzes arrived, and Buddhist temples were built all over the empire. It was in his reign that Bodhidharma, last of the Western patriarchy, came to China in 520, and, after a short stay at Canton, settled at Loyang.

Dr. Bushell, in his "Chinese Art," mentions that it is he who is "often represented in glyptic art carrying the famous patra, the holy grail of the Buddhist faith, or is pictured as crossing the Yangtse in a reed which he had plucked from the bank of the river." In 528 the Emperor himself withdrew from the palace and spent his time, dressed in mendicant's robes, in expounding the Buddhist scriptures in a temple that he had built in the capital. At this period Wei was suffering from a regency whose vices caused disaffection throughout the country. This was brought to a head by the regent poisoning her son and appointing another child, three years of age, in his place. An army was led against her, and after the capital had been captured, she was thrown into the Yellow River and drowned in

528. In the years between 528-534, six sovereigns sat on the throne for a short time before death came to them in different forms of violence. In 534-535 the Wei Empire was divided into Western and Eastern Wei, who fought constantly with each other for dominion.

In the midst of their struggle, a general who had proved traitor to both of the Wei powers in succession was driven by fears for his personal safety to attack the Buddhist sovereign of Liang in his capital at Nanking, which he captured after a siege in which terrible suffering had been endured by the Emperor and his people. The conqueror treated his aged captive with such indignity that the latter soon died (549), and a son was proclaimed Emperor. But this son, too, was put out of the way the next year, and in the same year the conqueror himself was overthrown by troops who had come from the south to avenge their loved sovereign, Wu Ti. So great was the hatred entertained for the defeated general that his body was salted, and slices cut off it were eaten

by the people, and even, it is asserted, by his widow, whose father had been one of his victims. Then followed a short period (552-555) in which the sovereign devoted himself to the study of Taoism as earnestly as his father had done to Buddhism. His scholastic enthusiasm led to his being surprised by troops from West Wei in his capital, Ching-chou, on which he burnt his library as having failed him in his needs. He was soon afterwards put to death.

The three kingdoms of West and East Wei and Liang had now reached their close. In 550 the ruler of Eastern Wei was deposed by one of his generals who founded the Northern Chi dynasty (550-577). In 557, Western Wei was replaced by the Northern Chou (557-582), and in the same year the Liang dynasty was succeeded by the Chen (557-589). In the short period of the existence of the three new Powers, the rivalry between Taoism, Buddhism, and Confucianism promised for a time to secure the survival of the last at the expense of the other two; but in 582 Taoism and Buddhism were also recognised by the State. The sovereigns of the different houses were, with one exception, men of no note, and the tale of cruelty, murder, treason and petty wars was continued throughout their reigns.



THE EMPIRE RESTORED

THE founder of the Sui dynasty, Yang-Chien, had held the post of commander-in-chief under the Chen dynasty, and had married his daughter to the Emperor in 578. Soon after being made Duke of Sui he deposed his sovereign and proclaimed himself his successor. Then, after defeating several competitors for power, he overthrew the last ruler of the Chen dynasty in 589 and from that time ruled as Emperor of China. The consolidation of the empire and the fame of his generals strengthened him against attacks on his frontiers and enabled him to devote some attention to the condition of his people. A survey also was made of the empire, which was divided into provinces and interdependent districts.

But in 605 he was murdered by his son, Yang Ti, who, though a scholar of high repute, led a life of extravagance and license, in some measure redeemed only by the construction of numerous canals. These, though intended for his own pleasure, and built at a terrible waste of life, were of lasting benefit to the country between the Yangtse and the Yellow River. The splendour of Yang Ti's Court attracted embassies from Japan, Cochinchina, and the peoples of Central Asia; and large accessions of territory were obtained on the western frontier.

But misgovernment at home led to rebellions, fomented by a disastrous campaign against Korea; and a grandson of the sovereign was proclaimed Emperor by Li-yuan, Duke of Tang, who declared himself the redresser of the people's wrongs. Within two years of this date the Emperor was murdered in his capital, and his grandson had resigned his throne to Li-yuan, the founder of the great Tang dynasty. The rapid collapse of the Sui dynasty, which seemed so full of promise under Yang Ti, who was one of the great scholars of his time, and the conjunction of such learning with great immorality in the same person, excited wonder among the scholars of his own and later times.

THE TANG DYNASTY (618-907)

This period is regarded by Chinese as the most glorious in their history, partly on account of the position to which the country attained among foreign nations, but more especially because of the success achieved in letters, which entitles this to be regarded as the Augustan Age of Chinese literature. It was then that poetry obtained its highest perfection in the poets Li-tai-po and Tu-fu.

"The series of dynastic histories up to that date was completed (we read in Wylie's "Notes on Chinese Literature"); important works were written in the departments of Government and lexicography; and a vast addition was made to the translations of Buddhist writings. In the early part of the eighth century, which was the most flourishing period, the number of works described in the official records of the library amounted to 53,915 books, besides which there was a collection of recent authors, numbering 28,469 books. The classification which was first adopted by the Tang has been followed with slight deviations to the present day, the whole body of the literature being then arranged under the four great divisions of Classics, History, Philosophy, and Belles Lettres."

Public examinations for literary degrees were reinstituted, and in arts and science great progress was seen. Even in the early years of the dynasty, when numerous rivals were contesting with him for the possession of supreme power, Li-yuan was encouraging education by the establishment of schools, under teachers qualified to explain the classical writings.

Progress in Art and Science His son, Shih-min, who had assisted him in obtaining the throne, was for some years occupied in subduing the rival princes and in repelling a Turcoman invasion; but he, too, as soon as he had leisure, devoted himself to the society of literary men. In 618, Li-yüan abdicated in favour of his son, and was given the title of Kao Tsu (High Progenitor) as founder of the race.



WU HOU

The Emperor Kao Tsung raised this woman to be his equal on the throne under the title Empress of Heaven. She is notorious only for her cruelties upon her rivals.

The son (627-649), best known by his posthumous title, Tai Tsung (Great Ancestor), carried on and extended the work done by his father in promoting the study of literature, and drew up a code of laws for the administration of justice. At the same time, under his generals, the empire was extended to the shores of the Caspian Sea. Embassies were sent to him by the Greek Emperor Theodosius, and from Nepal and Magadha in India. Christian missionaries of the Nestorian sect, from Syria, arrived in China and established themselves under his protection at Si-an Fu. An uncle of Mohammed came to Canton (628 A.D.), and fleets of Chinese junks sailed to the Persian Gulf. It was in this reign that the southern Chinese were incorporated in China, but Yun-nan and the neighbouring country in the south-west do not figure in Chinese maps as part of the empire at that date.

Towards the end of Tai Tsung's reign two expeditions had been undertaken against Korea without complete success. But in his son Kao Tsung's reign the subjugation of the country was effected

(667), and the king surrendered to his conqueror. Kao Tsung himself (650-683) proved an unworthy successor to his father. He soon fell under the influence of one of his father's concubines, whom he raised to the throne by the title of Wu Hou. This woman, in whose favour the Empress had been displaced and put into prison, together with an earlier favourite of the Emperor's, had the hands and feet of her ex-rivals chopped off, and in this condition they were thrown into tubs of spirits, where they were left to die in their agony. But acts of this kind had no effect on the Emperor's passion for her. In 674, at her request, the Emperor assumed the title of Emperor of Heaven, and placed her on an equal footing as Empress of Heaven. The direction of affairs fell more and more into her hands, and though her crimes, among which were the murders of two of her sons, horrified the country, the ability which she showed in meeting attacks on the frontier and plots at home secured her in her position.

On Kao Tsung's death, she assumed complete control, and, despite the fact that his son was nominally Emperor, in 690 proclaimed herself "Emperor" of a new dynasty. After some years of threatened revolt, a military conspiracy was at length organised which, in 705



TAI TSUNG, OR THE "GREAT ANCESTOR"

One of the great rulers of early China. He promoted literature, drew up a code of laws, sent embassies to Western Powers and protected Christian missionaries.

THE EMPIRE RESTORED

succeeded in wresting the government from her hands and placing the rightful sovereign upon the throne. But even after her downfall she was treated with the highest respect and awarded the title of Great Sacred Empress Ranking with Heaven.

Chung Tsung, who now, after twenty-one years of banishment, resumed the government, was a mere tool in the hands of his wife. At her request he allowed her to sit with him in the audience chamber, as Wu Hou had done in his father's reign, and to decide with him all questions that were there discussed. In 710 she poisoned the Emperor and attempted to assume supreme power, but was overthrown by Lung-chi, grandson of Kao-tsung, who placed his father, Jui Tsung (710-712) on the throne.

In 713 A.D., Lung-chi succeeded his father. His reign, called Hsuan Tsung, extended over forty-four years, and is one of the most celebrated in Chinese history, owing to the splendour of its earlier years and the disasters which marked its close. One of the first measures taken by him was to check

The Simple Life in Those Days

extravagance on dress and life. To this end a fashion of extreme simplicity was adopted at Court, and a huge bonfire was made in the palace of costly embroidered robes of silk and satin. An attempt was made to secure a better administration of justice by examinations in law of magistrates before appointment to office. Magistrates were also encouraged to come into closer relation with the elders of the villages for mutual instruction and advice, and the famous Hanlin-yuan, or Imperial Academy, was either founded or enlarged and endowed.

By these and similar measures intended for the welfare of the people, the country prospered, until the Emperor fell under the influence of Yang-kuei-wei, a concubine of his son, whom he raised to a rank second to that of the Empress alone. To meet her wishes and those of her three sisters, who were also introduced into the palace, no extravagance was thought too great, and the empire was ransacked for gems for their wear. In 755 the Emperor was driven from his throne by another favourite, a Tatar general whom he had pardoned, and who now declared war upon his patron. In the course of his flight the Emperor was forced by his soldiers to put Yang-kuei-wei to death,

and her sisters and her brother, the Prime Minister, shared her fate. The rebel general was not more fortunate, for in the height of his success he was assassinated by his own son, after he had captured the capital. The Emperor, who had continued his flight to Sze-chuen, soon afterwards abdicated in favour of his son.

Disorder and Rebellion

The whole country was now in a state of great disorder, but many cities were holding out loyally for the Emperor. Offers of assistance were also made to him by the Turfans and the Ugurs of North-western Mongolia; and encouraged by these, a successful attempt was made in 758 to recapture the capital, Chang-an. This was followed by an advance upon Loyang in Ho-nan, where the appearance of the Ugurs excited a panic among the rebels. The town was given up to the Ugurs, according to promise, to pillage, but the booty was so small as to excite discontent, and it was only by the gift of handsome presents that trouble with them was averted. Fighting continued after this throughout the empire, and later on Loyang had to be abandoned. But early in the next reign (Tai Tsung, 763-779), the rebellion, which had for a time looked very formidable, came to an end with the death of its leader.

The employment of the Ugurs to crush the rebellion led to the results which might have been expected. The Turfans, learning how weak the Government was, invaded China, captured and looted Chang-an, the capital, and were with great difficulty expelled. The Ugurs themselves also raided Shan-si, and it was more owing to the fame of the Chinese general than to the quality of his troops that the barbarians evacuated that province. So great was the desolation wrought by the rebellions and wars that it was estimated that the population was reduced from fifty to twenty millions. Of

Allies Become Enemies

the emperors who succeeded Tai Tsung, there was not one who showed ability equal to raising the fortunes of the dynasty. The majority were under the dominion of their Ministers or favourite eunuchs. Such strength as the empire possessed was needed to repel the incursions of Turcoman and other invaders, or to put down rebellions in the provinces. In 880, one of these provincial governors



AN EMPEROR OF THE TANG DYNASTY, TOGETHER WITH A SERVANT AND SECOND EMPRESS
As represented by Chinese actors in the native play of "Niu-pan-tso."

captured the capital, Chang-an, from which the Emperor had fled, and proclaimed himself ruler of China with the dynastic title Ta Chi, but in 884 he was defeated by auxiliary troops called in from the Tatar nations adjoining the Chinese frontier, and was slain by his own adherents.

The commander of these troops, Li-keh-yung, was the son of a chieftain of a tribe of Turcomans, called Sha-to, who occupied a region near Lake Balkash. In 847 they assisted the Chinese in repelling a Tibetan invasion, and father and son were among the foremost defenders of the house of Tang in its troubles.

Meanwhile, the chief power in the state resided in the hands of different generals, and the Emperor became little more than a pawn the possession of which gave the holder the advantage in the game. Moved about rapidly from one place to another at the will of his happy

Royal Pawn in the Hands of Generals

possessor, he was pursued by the opponent with equal rapidity. At one time to prevent his escape he was shut up in an iron building by eunuchs, but at last he was put to death (905), and one of his younger sons was declared Emperor; a post which he held for two years, when he resigned the throne to the real ruler, Chu Wen.

The following table gives the names of the different emperors in the Tang dynasty and the date of their accession. The name given is the *miao hao*—that is, the name conferred on them after death. The name of their reigns (*huen hao*) was subject to frequent changes, and is therefore not given here.

Kao Tsu	618	Shun Tsung	80
Tai Tsung	627	Hsien Tsung	806
Kao Tsung	650	Mu Tsung	82
Chung Tsung	684	Chung Tsung	82
Jui Tsung	681	Wen Tsung	827
Wu Hou	684	Wu Tsung	84
Hsuan Tsung	713	Hsuan Tsung	84
Su Tsung	756	I Tsung	86
Tai Tsung	763	Hsi Tsung	87
Te Tsung	780	Chao Tsung	880
		Chao Hsuan Ti	905

Wu Hou who reigned from 684, was the Empress who usurped the throne of Ju Tsung for twenty years.

LATER LIANG DYNASTY (907-923)

The destruction of the Tang dynasty loosened the bonds of government throughout the empire. The Prince of Liang, the new Emperor, was unable to extend his power beyond Ho-nan and Shan-tung. Among those who refused to recognise his title were Li-keh-yung in Shan-si, Li-mai in Szechuen, and the Khitan chief Apaok

THE EMPIRE RESTORED

in Mongolia. Elsewhere, independent states were forming and gathering strength. On Li-keh-yung's death his son Li-tsun-hsu captured a great stronghold of the Emperor, and the latter, on his way to oppose him, was killed by his own son. The overthrow of the Liang, which now seemed impending, was delayed by an invasion of Shan-si by the Khitans, which compelled Li-tsun-hsu to return to defend his own country; but in 919 A.D. he renewed his attack with success, and in 923 assumed the title of Emperor.

LATER TANG DYNASTY (923-934)

The promise of a vigorous rule which the previous life of the new sovereign had given was soon belied. After his accession he gave himself up to indulgence and pleasure, and eventually he was killed in a fight in his own palace arising out of a rebellion led by one of the play-actors whom he had made his associates and friends. His successor was also of Turcoman descent, and had been adopted by Li-keh-yung. Born of unknown parents, who had deserted him, it is remarkable

The First Mention of Printing

that in his reign occurs the first mention (932) of printing. History makes no mention of the inventor of this art or of the date of the invention, but records that the nine classics were printed by imperial orders from wooden blocks, and sold to the public. This Emperor is spoken of as a gentle, peace loving man, and he died a natural death. His children possessed neither his ability nor his character. In self-defence their generalissimo, Shih-ching-fang, raised the standard of rebellion, and invited the Khitan chief to come to his aid. With the latter's assistance he quickly overcame all resistance, and by the advice of the Khitan chief then proclaimed himself Emperor, calling his dynasty the Later Chin.

LATER CHIN DYNASTY (935-946)

As reward for the services of the Khitans, sixteen departments in Shan-si had been handed over to them, and the payment of 300,000 pieces of silk annually had been promised. Demands for further presents and the position of superiority assumed by the Khitan chief towards the new Emperor, made a collision almost inevitable; and in the next reign war broke out. After overcoming a strenuous opposition to their advance, the Khitans, who had now given their dynasty the name of Liao,

marched as far south as Kai-feng Fu, in Honan, which they captured and looted. The Emperor was sent by them into banishment, and on their retiring to the north, he was succeeded by his commander-in-chief, Liu-chih-wan.

LATER HAN DYNASTY (947-959)

The Emperor died the next year, and was succeeded by his son. For a time things went well with him, and an invasion of Chih-li by the Khitans was successfully repelled by his general, Kuo-wei. But, impatient of the restraint laid upon him by the Ministers whom his father had recommended as advisers, he put three of them to death, and ordered the execution of Kuo-wei. On the news reaching Kuo-wei, his army insisted on the deposition of the Emperor, and the scheme was soon carried into effect, then general then assuming the throne.

LATER CHOU DYNASTY (951-960)

In the third year of his reign the new Emperor died. He was succeeded by his son, Shih Tsung (954-960), who showed considerable vigour in attacking the Khitans, from whom he recovered some of the cities assigned to them in Shan-si. He also bestowed attention upon the condition of the people, and gave promise of being a good ruler. But he died in a campaign against the Khitans; and his troops, refusing at such a crisis to have his child of seven years old for their emperor, made their general Chao Kwang-yin then sovereign, and put the yellow robe on him while asleep with drink in his tent.

SUNG DYNASTY (960-1126)

At the time of the accession of Chao Kwang-yin, or Tai Tsu (960-975), there seemed to be little prospect of the tenure of power by his house proving less ephemeral than that of his predecessors. While the struggle for supremacy in North China had been continuing, the regions south and

Seven Houses in Authority

west were divided among seven houses, who ruled them in a good degree of security. Fுகien was held by the King of Min, Kiang-nan by that of Wu, Sze-chuen, An-hui, Kan-su, Kwang-tung and Ching-chou (on the Yangtse, west of Hankow) were governed by different generals of note; and in the north the Prince of Han and the Khitans threatened danger at any time. The Emperor himself came of a family that had held high posts under

the Tang dynasty, and he had specially distinguished himself by rescuing his sovereign—Shih Tsung—from danger when surrounded by enemies in a disastrous battle against the Khitans. Now in accepting the throne, he made it a condition that the lives of the child ex-Emperor and other members of the Imperial family should be spared. He

The Empire again Consolidated

then set to work to recover the portions of the empire which were under independent rule, and to unite them in one whole. After dealing very quickly with two rebellions in Shan-tung, the Emperor turned his attention to the Prince of Han in Shan-si, over whom some success was obtained. An army was then thrown into Sze-chuen, and in the course of sixty-six days its capital was taken and its king was a prisoner on his way to the Emperor. He then renewed the attack on the Prince of Han, but with only partial success, owing to assistance given to the prince by the Khitans. But Kwang-tung and Kwang-si, which were held by the prince of the Southern Han, were subdued in 972; and the prince of the Southern Tang at Nanking made his submission to the Emperor, a submission which, in 975, was enforced by arms. In 976 the Emperor died, and, in accordance with advice given to him early in his reign by his mother, he had nominated a brother instead of a son as his successor.

The new emperor, Tai Tsung (976-998), was more successful than his brother in his campaign against the Prince of Han, who, after a vigorous defence, surrendered his capital. Tai-yuan-fu, to the Imperial troops. Emboldened by his success, the Emperor sent a large army across the Liao River into the country of the Khitans, where it sustained a great defeat. In 981 the Khitans in their turn attacked Shan-si, and without success. Then in 986 another

Fighting for a Wider Empire

disastrous campaign was fought against the Khitans near Peking. It would seem, however, that some impression was made upon the Khitan power, as a subject tribe, the Nu-chi or Ju-chen, who afterwards rose to such great power, sent to the Sung Court offering to tender their allegiance if the Khitans were defeated.

While his armies were fighting for the enlargement of the empire, the Emperor, like his brother, gave great attention to

the government of his people and to their prosperity. But a rebellion, arising out of misgovernment in Sze-chuen, saddened the last years of his reign.

Chen Tsung (998-1022) succeeded his father. A serious invasion by the Khitans was checked only by a money payment. In Jen Tsung's reign (1023-1063) a second invasion was threatened. To avert this the payment was further increased by a treaty couched in somewhat humiliating language, but a rebellion at home made peace at any price a necessity. The rebellion was overcome, and a subsequent invasion of Kwang-si by Cochinchina was repelled. With the exception of the northern portion of Chih-li, which, including Peking, was permanently held by the Khitans, and of some outlying portions of its dimensions, the empire had now been reunited, and the inclinations of the dynasty towards the cultivation of arts and literature could be indulged.

The dynasty has been designated a "protracted Augustan age of Chinese literature," and in it the language and style of books may be said to have reached

Golden Age of Art and Letters

then highest point. Speculative philosophy suddenly came into existence, large encyclopaedias were written, poetry flourished, commentaries on the classics were published, and important catalogues of collections of different objects of art, books, pictures and inscriptions were produced. Under favourable influences Chinese art gradually developed. At the same time, reforms in the system of government were introduced. Among these the most far-reaching and eventually injurious were State advances to farmers and a system of universal militia enrolment, by which the whole population was rendered liable to serve as an armed constabulary. The rapacity of the underlings neutralised the benefit of the advances, and the enrolment system proved a burden through the exactions to which it gave rise, and the responsibility for the offences of others which was laid upon all the members of the titling.

Ying Tsung's reign (1064-1067) was marked by a difficulty with the Empress Dowager, who had been called upon to act as regent during an illness of the Emperor, and was induced to resign only by the outspoken language of the Prime Minister.

THE EMPIRE RESTORED

In the reign of Shen Tsung (1068-1086), a large extension of the duties of the Government was carried into effect on the advice of Wang-an-shih, a celebrated scholar, poet and statesman, who justified himself by the institutions recorded in the "Chou Li," or "State Regulations of the Chou Dynasty," which he adopted as his model. In addition to the reforms mentioned above, he proposed that taxes in future should be paid in kind, and that any surplus of produce above local needs should be bought up by the State and sent by it for sale in a good market. He also proposed that, instead of contributing forced labour for carrying out public works, each family should pay a tax rated on the property it possessed. In order to ascertain this, the value of property was to be declared to the local official, and if the value was understated fines were imposed, of which a third went to the informer. The opportunities for oppression and corruption afforded by these measures rendered them most distasteful to the people, and prevented them from producing the benefits to the State which had been expected. While these measures of reform were being debated and carried out, the strength of the neighbouring Powers was steadily increasing. In 1074 a small cession of territory was made to the Khitans, and in 1082 A.D. a serious defeat was experienced at the hands of the Prince of Hsia, who ruled over a Tangut tribe in the present Ordos and Kan-su. A few years later (1090) the latter obtained the cession of some forts in Shen-si as the price of peace.

Chieh Tsung (1086-1100) succeeded to his father's throne at ten years of age. During his minority his mother acted as regent and, assisted by the celebrated historian, Sze-ma-kwang, abolished some of the most unpopular of the reforms recently instituted. But his own rule was not so wise. Eunuchs again rose to positions of power, and undid some of the work done by the regent.

Hui Tsung (1101-1126) in 1111 entered into a treaty with the Nü-chi or Nuchen Tartars for the destruction of the Khitans, now known as the Liao Dynasty. The latter, not suspecting that the Nüchên would dare to rise in rebellion, made no preparations to resist them, and were easily defeated by their leader, Aguta,

who in 1114 assumed the title of Emperor, and gave to his dynasty the name of Chin, or Kin (gold). By 1125 all opposition by the Khitans was overcome with the exception of a small body, who, under their prince, were afterwards known as the Western Liao. But the Sung Emperor gained nothing by his friend's success, and his repeated demands for the fulfilment of the terms in Shan-si and Chih-li, which had been promised him in return for his alliance, irritated the Kins. They in their turn demanded payments of silk and silver, which at first were conceded. But a second demand was refused, and this led to an invasion, which crossed the Yellow River and marched upon the capital Kan-feng Fu. On this the Emperor abdicated and fled, leaving his son Chin Tsung (1126) upon the throne to come to terms with the invaders. An immense indemnity was demanded and granted, but its payment in full proved impossible at the time and an attempt was made to rise against the Kins, who returned to capture the city and take the Emperor and all his household away with them as prisoners. The Hwai River (Lat. 32°-33°) was practically at this time the boundary between the two Powers.

Invaders Carry off the Emperor

SOUTHERN SONG DYNASTY (1127-1280).

Kao Tsung (1127-1162), when the throne became vacant through his brother's capture, declared himself Emperor, and removed the capital first to Nanking, and then on the approach of the Kins, to Hang-chow, in Che-kiang. Driven from this city, he took refuge in one of the islands on the coast. On this, the enemy, unable to get to his retreat, retired northwards, and suffered severe losses at the hands of the Imperial forces in crossing the Yangtse. The Emperor then returned to Hang-chow, and made a treaty with the Kins (1142) by which the provinces

The Kins and the Mongols

against his house, and it was at a time when fortune seemed to be smiling on the Sung that the Emperor, having no heir, abdicated in favour of a descendant of Tai Tsu, the founder of the dynasty.

In the midst of all these turmoils, the philosopher Chu Hi (1130-1200), while holding the post of Governor of Nan-chang in Kiang-si, was re-editing the historical work of Sze-ma-kwang, and composing the commentaries on the classics which have for centuries been recognised as the orthodox interpretation

EMPERORS OF THE SOUTHERN SONG DYNASTY			
Kao Tsung	1127	Li Tsung	1225
Hsiao Tsung	1163	Tu Tsung	1265
Kwang Tsung	1195	Kung Li	1275
Ning Tsung	1195	Juan Tsung	1276
Li Ping	1278		

Towards the close of the twelfth century the wars with the Kins became less frequent, for the pressure from the north demanded all the attention of the latter. Then old rulers, the Khitans, were also ready to revolt against them. But it was not until the opening of the thirteenth century that the Mongols them-

Rise of the Mongol Power

selves were able to devote their whole strength, even for a time, against their neighbours, the Kins. They had first to subdue the Namans near the sources of the Irtysh, the people of Tangut or Western Hsia, to the west of the Yellow River, and other tribes in the west. The desert on the south of their capital, Karakorum, must, too, have acted in some degree as a barrier against movements south. But by 1206 the foundations of the Mongol power in the west had been secured, and the general, Temudjin, who had won such a series of victories, was hailed by his vassals as Genghis or Chinghiz, "the Greatest of the Great." It is from this time that his reign over Chinese territory is dated, but it was not until 1210 that he began hostilities against the Kins.

This interval of comparative peace had been utilised by the Sung in strengthening their army, and in 1204 an attack had been made on Kai-feng Fu, the Kin capital. But in this the Chinese were thoroughly discomfited, and the Kins followed up their success by an attempt to conquer Szechuen, where treason was at work in their favour.

The yearly raids of the Mongols and the defection of the Khitans, who had given in their allegiance to Chinghiz Khan, forced the Kins to open negotiations for peace

and to remove their capital from Chih-hi to Ho-nan. This was followed by the capture of Peking by the Mongols in 1215, and the Chinese, plucking up courage at this evidence of weakness, refused to pay tribute any longer. The Mongols promptly followed up their success by an advance on Kai-feng Fu; but, failing there, re-

A Monk's Long Journey

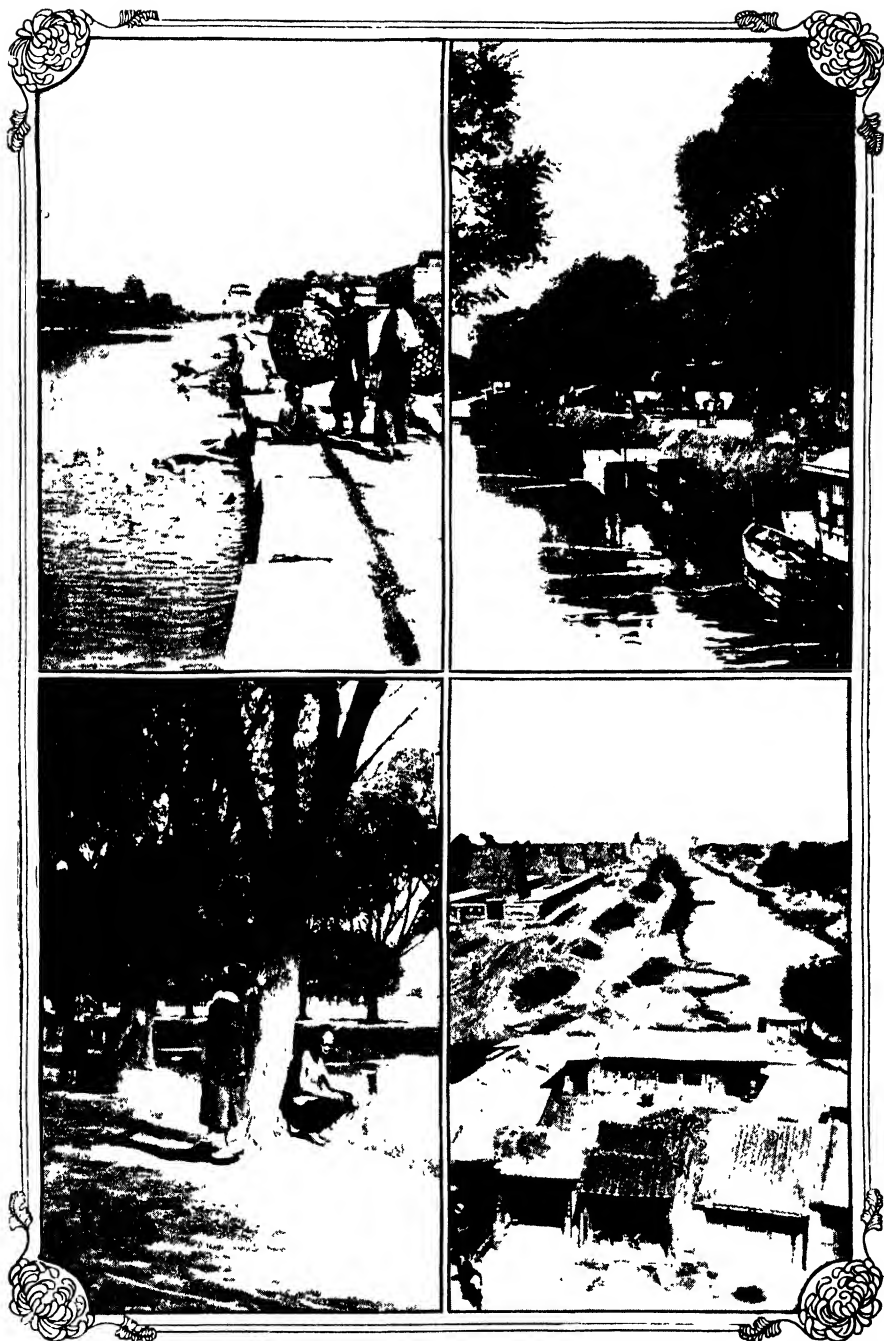
crossed the Yellow River and during the next few years secured their hold of the country to the north of the river.

Chinghiz himself was soon afterwards engaged in an expedition to Western Asia. This, among other things, gave occasion to the long journey undertaken by Chang Chun, a Taoist monk, who was held in great respect at the courts of the Kin and Sung. Chinghiz, hearing of his fame, sent him an invitation to his court, and Chang Chun found himself obliged to travel through Central Asia to Persia and the frontiers of India, where he met the great conqueror. The story of his journey, of his interviews with Chinghiz, whose first question was, "Have you a medicine of immortality?" and the correspondence between the sage and Chinghiz, throw a great light on the countries traversed, and also on the character of the Mongol Emperor.

The deaths of the Kin and Sung Emperors, of Chinghiz, and of the Taoist sage all occurred between 1223 and 1227. On the death of Chinghiz and the division of the empire, in accordance with his instructions, among his sons, Ogotai, the third son, had been assigned China Proper, Mongolia, Tibet, etc., as his realm, and in 1231 A.D. he led an army for the conquest of Ho-nan. But Kai-feng Fu, the capital, made a desperate defence, which was not overcome until 1233, though the Kin Emperor had fled. Contrary to Mongol usage, the lives of the people - said to have numbered 1,400,000 families - were spared. The Kin Emperor soon afterwards fell fighting at Tsai-chou, and his house

Capture of a Capital

disappeared, until four centuries later its descendants founded the present dynasty. The Sung Emperor, profiting by these circumstances and by an alliance which he had made with Ogotai against the Kins, occupied Kai-feng Fu and Loyang and the famous Tung-kuan Pass near the Yellow River. But this was not what the Mongols had desired, as the result of the alliance, and a war was engaged in which lasted for some years.



SCENES ON THE GRAND CANAL AT PEKING

H. C. White Co., London

The left picture at the top shows the Grand Canal and the East, or Chi-Haw, Gate of Peking. At the right of it is depicted the view looking west along the Yu-Ho Canal, connecting Peking with the Summer Palace. Below on the left is reproduced a photograph of the Yu-Ho Canal at the West Gate of Peking. The canal is bordered by willows for many miles. Below on the right the scene is that looking north along the East Tartar City Wall.

HARMSWORTH HISTORY OF THE WORLD

Chinese do not mention their emperor by name during his lifetime, but after his death some honourable title is conferred upon him, such as Tai-tsu (Great Ancestor), by which he is afterwards known. The title of the reign is conferred upon it by the Emperor, and events occurring in it are dated by the year of the reign—*e.g.*, first year of Chih-yuan. It is, however, not a personal name, though frequently used as such by Europeans.

In 1253 Shen-si was added to the Mongol Empire, and in 1259 the campaign was carried into Sze-chuen, where, after obtaining considerable success, Mangu Khan died, during a siege of Chung-king. The Mongols thereupon withdrew. Kublai, Mangu's brother, was at the time in Kiang-si, and was obliged to return to Karakorum where a younger brother was disputing his succession. His arrival crushed all opposition, and after being declared Great Khan, he moved his capital to Peking (1264).

The complete conquest of the Sung was now determined upon. The first step taken was an advance upon Hsiang-yang, on the Han River, in Hupeh. The siege of this and the neighbouring city of Fancheng lasted for several years, but at length their capture was effected. The fall of Wuchang and the towns near it soon followed, and the Mongols, under Bayan, then general, continued their advance along the Yangtse. Nanking fell almost without a struggle, and the Chinese fleet in the river was destroyed. Soochow soon shared the same fate, and, finally, Hang-chow was taken, and the Emperor captured (1276 A.D.), and carried away prisoner to the north.

Expansion of Mongol Dominion

But the end was not yet. Some princes of the Sung line still remained. One of them was declared Emperor, and the loyalists gathered round him at Foochow, where for a time he made his home. Some successes were obtained over the Mongols, the most important being the recapture of Canton for a time ;

The Fate of a Prime Minister

but their remorseless advance still continued, and the Emperor fled south, where he died. Another child of the Sung family was made his successor, and the last stand was made at Yai-shan, an island opposite the western estuary of the Canton River. When defeat came there the Prime Minister, Lu-su-lu, clasping the boy in his arms, jumped into the sea, and was drowned, together with thousands of the supporters of the Sung cause (1279 A.D.).

YUAN DYNASTY (1260-1368)

The Mongol Emperors had already been masters of the North of China since the overthrow of the Kins in 1234, and during their pursuit of the Sung Emperor troops had been despatched to the west and south of Nanking to crush such armies as were still loyal to him. After moving his capital to Peking, Kublai (1260-1305) had adopted the title of Yuan for his dynasty (1271). Not content with adding Southern China to his dominions, he had sent two fleets to Japan to demand its submission and landed troops in Kiu-shiu ; but these ventures had proved disastrous, and the second fleet, with the troops on board, was entirely lost in a storm (1281). After crushing the Sung Dynasty, Kublai's

CHINESE EMPERORS OF THE YUAN OR MONGOL DYNASTY

Name of Ruler	Reign began	Title of reign	Remarks
Tai Tsu	1266		Temudjin or Chinghiz Khan
Tai Tsung	1229		Ogotai, son of Chinghiz, and brother of Djuchi, Chagatai, and Jului.
Ting Tsung	1246	—	Kuyuk or Guyuk, son of Ogotai.
Hsien Tsung	1251	—	Mangu, son of Tului.
Shih Tsu	1260	Chih-yuan	Kublai, brother of Mangu.
Cheng Tsung	1295	Yuan-cheng	Tamerlane (Timur the Tartar), grandson of Kublai
Wu Tsung	1308	Chih-ta	Ai-yu-li, a great grandson of Kublai.
Jen Tsung	1312	Huang-ching and Yen yu	Tup-timur.
Ying Tsung	1321	Chih-chih	Shotepala, murdered by conspirators.
Tai Ting-ti	1324	Tai-tung and Chih-ho	Yesun-timur, great-grandson of Kublai.
Ming Tsung	1329	Tien-li	
Wen Ti	1330	Chih-shun	
Shun Ti	1333	Yuan-tung, Chih-yuan, and Chih-cheng	All but the last in the list are the Mongolian names



KUBLAI KHAN

By SAMUEL TAYLOR COLERIDGE



ONE day in the summer of 1797, at a lonely farmhouse in Devonshire, Coleridge sat reading "Purchas's Pilgrimage." Being indisposed, an anodyne had been administered to him, and from the effects of this the poet fell asleep, at the moment that he was reading "Here the Khan Kublai commanded a palace to be built, and a stately garden thereunto, and thus ten miles of fertile ground were enclosed within a wall." On waking, Coleridge appeared to have a vivid recollection of a poem he had written in a dream, and, taking up pen and paper, he wrote down these lines, now become immortal.

In Nanai did Kublai Khan
A stately pleasure-dome decree
Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea
So twice five miles of fertile ground
With walls and towers were girdled round
And there were gardens bright with sinuous rills,
Where blossomed many an incense-bearing tree,
And here were forests ancient as the hills,
Enfolding sunny spots of greenery
But oh! that deep romantic chasm which slanted
Down the green hill athwart a cedarn cover!
A savage place! as holy and enchanted
As e'er beneath a waning moon was haunted
By woman wailing for her demon-lover!
And from this chasm with ceaseless turmoil seething,
As if this earth in fast thick pants were breathing
A mighty fountain momently was forced
Amid whose swift half intermitted burst
Huge fragments vaulted like rebounding hail,
Or chaffy grain beneath the thresher's flail!
And 'mid these dancing rocks at once and ever
It flung up momentarily the sacred river

Five miles meandering with a mazy motion
Through wood and dale the sacred river ran,
Then reached the caverns measureless to man,
And sank in tumult to a lifeless ocean,
And 'mid this tumult Kublai heard from far
Ancestral voices prophesying war!
The shadow of the dome of pleasure
Floated midway on the waves,
Where was heard the mingled measure
From the fountain and the caves
It was a miracle of rare device,
A sunny pleasure-dome with caves of ice!
A damsel with a dulcimer
In a vision once I saw
It was an Abyssinian maid,
And on her dulcimer she played,
Singing of Mount Abora.
Could I revive within me
Her symphony and song,
To such a deep delight 'twould win me
That with music loud and long,
I would build that dome in air
That sunny dome! those caves of ice!
And all who heard should see them there,
And all should cry, Beware! Beware!
His flashing eyes, his floating hair!
Weave a circle round him thrice,
And close your eyes with holy dread,
For he on honey-dew hath fed,
And drunk the milk of Paradise.



HARMSWORTH HISTORY OF THE WORLD

attention in China was given to protecting the country against floods from the Yellow River and to extending what we know as the Grand Canal from the Yellow River to Tientsin. The latter great work was accomplished in three years. The southern and older portions of the canal—i.e., from the Yellow River to Chunkiang, and thence to Hang-chow—were also deepened and improved.

Domestic Policy of Kublai Khan

The Yuan dynasty, like those of its predecessors the Kims and the Khitans, was liberal in its encouragement of literature. The arts and sciences also flourished and men of talent were invited to its court from the most distant regions. In Kublai's reign a new written character was invented for the Mongol language, and the classics were translated into Mongol. But before the end of the dynasty this style of writing was superseded by a modification of the Uigur, which has been retained to the present time as that of the Mongol. The plays of this period have attained a lasting celebrity, and novels and romances, including the famous "Three Kingdoms" and the "Shui Hu Chuan," were then first produced and obtained a lasting popularity.

Fortunate in most things, the Mongol had also the good fortune of having the story of his times told by the great Venetian traveller, Marco Polo, who, between 1275 and 1292, visited the coast and travelled throughout the empire. During his reign Kublai conquered Burma and frequently invaded Cambodia and Annam. Tibet was so completely under his rule that the ex-Emperor of the Sungs was sent there as a prisoner. Korea was annexed and used as a place of embarkation for attacks upon Japan: and Mongol armies under Khans, who nominally owned a supreme head in Kublai, were led

Foreign Policy of Kublai Khan

to victory across the Persian Gulf and even to the confines of Austria. Great as a soldier, he was also great as an administrator, and China found in him a ruler who encouraged education and advanced civilisation.

Timur, on succeeding to his grandfather's throne (1295-1308), issued an edict commanding Mongols and Chinese to hold Confucius in the highest reverence. The land tax was greatly reduced, a commission was appointed to examine into the conduct of officials throughout the

empire, and consequent on its report an immense number of the latter were removed from their posts.

The reigns that followed seem to indicate by their short duration that power was gradually falling from the hands of the Mongols, and such was actually the case, although it was not until 1324 that the murders of emperors which customarily heralded the downfall of dynasties began. In Shun Ti's reign (1333-1368) misgovernment in the provinces and extravagance in the palace were accompanied by disastrous floods, earthquakes, and other portents evidencing the displeasure of Heaven.

Rebellions took place in many of the provinces. Among them was one in the Yangtze valley, headed by Kuo Tzu-hsing, a military commander, under whom a lieutenant named Chu Yuan-chang soon made himself conspicuous. The latter had been an attendant or a priest in a Buddhist temple in An-hui. Attracted by Kuo's fame, he enlisted under the general, and on the latter's death in 1355 succeeded to his command and marched upon Nanking, which was easily captured.

Downfall of the Mongols

Subsequent victories over Imperial troops left him free to deal with the rival claimants for power. His successes over them were helped by the popularity which he gained from his treatment of the districts which he conquered. In 1365 his power had increased to such an extent that he made preparations for the expulsion of the Mongol dynasty, and sent one army to march direct upon Peking, while two other armies were operating in the south and north-west. All opposition on the way was overcome, and Chu Yuan-chang, who had already declared himself Emperor, entered the capital of the Yuans, thus re-establishing a Chinese dynasty, to which he gave the name of Great Ming.

MING DYNASTY (1368-1644)

Hung-wu (1368-1398), to whom was afterwards given the name of Tai-tsu (Great Ancestor), was forty years of age when he entered Peking. He at once set to work to check extravagance and promote education. The palace expenses were greatly reduced, libraries were established in the provincial capital, and the Imperial College (Han-lin) received special privileges and honours. Measures were also taken by him to complete the overthrow

THE EMPIRE RESTORED

of the Mongol power and of all remaining pretenders to the throne.

The ex-Emperor was pursued into Mongolia, where he died in 1370. His wife and eldest son were shortly afterwards captured and sent as prisoners to Nanking, which had now been made the capital; but a younger son survived until 1390, when he was murdered. The provinces of Shan-si, Shen-si, and Yunnan were subdued, and a Japanese raid on the coast was repelled. The empire was divided into thirteen provinces, and appointments to office were made to depend on character and fitness more than on the results of examinations.

Hung-wu was succeeded by his grandson, Chien-wen, who, after a severe campaign, was defeated by his uncle, Yung-lo, and when on the point of being made a

prisoner at Nanking escaped in a priest's dress to a monastery in Szechuen. Troubles in Mongolia and rebellions in Tonquin occupied Yung-lo during the greater part of his reign, and in 1408 and 1419 the Japanese repeated their attacks upon the Chinese coast and that of Liao-tung. In 1421 the capital was removed from Nanking to Peking, and in 1424 the Em-

peror died while on a campaign against the Mongols. On another rebellion breaking out in Tonquin in 1426, the Emperor, Hsuan-te, determined for the future not to interfere in its government but to be content

with asserting his claim to suzerainty.

In 1449 the Emperor Cheng-tung had the misfortune to be made prisoner by Mongols who had defeated his army, and as they refused to release him, though his ransom had been paid, his younger brother was raised to the throne, which he held until his death. Cheng-tung, who had meanwhile been released, now resumed the government of the empire, but in the hope of better fortune changed the name of his reign to Tien-shun. Hung-chih's reign (1488-1506) was marked by the recovery of Hami, in Western Kan-su, which had been captured by a Tartar chief who thought he was too far removed from the capital to be within the reach of the government.

This acquisition was soon afterwards lost, and the first half of the sixteenth century saw many other signs of weakness resulting from the influence of **Troubles at Home and Abroad**—eunuchs in the palace over a young emperor. Chief among these troubles were rebellions in many of the provinces and the pressure which was constantly maintained by the Mongols on the North of China. To these dangers were added attacks by Japanese fleets on Ningpo and the



THE STATELY PROGRESS OF KUBLAI KHAN

A reproduction of an ancient print illustrating the travels of Marco Polo and representing the great Mogul Emperor in a portable chamber carried by four elephants. The grotesque representation of the elephants is interesting.

EMPERORS OF THE MING DYNASTY		
Dynastic title	Accession date, and title of reign	
Tai Tsu	1368	Hung-wu
Hu Ti	1399	Chien-wen
Cheng Tsu	1403	Yung-lo
Jer Tsung	1425	Hung-hi
Hsuan Tsung	1426	Hsuan-te
Yung Tsung	1436	Cheng-tung
Tai Tsung	1450	Chung-tu
Ching Ti	1457	Tien-shun
Yung Tsung (resumed government)		
Hsien Tsung	1465	Cheng-hua
Hsiao Tsung	1488	Hung-chih
Wu Tsung	1506	Cheng-te
Shih Tsung	1522	Chia-chung
Mu Tsung	1567	Lung-chung
Shen Tsung	1573	Wan-li
Kwang Tsung	1620	Tai-chang
Hsi Tsung	1621	Tien-chi
Chuang Lieh-ti	1628	Chung-cheng

NOTE The Emperors of this and the present dynasty are so much more familiar by the title of their reign than by their dynastic title that in these pages they are henceforth spoken of by the former as though it were a personal name.

neighbouring towns in Che-kiang. Towns were pillaged (1550), and the plunder carried away by the ships; and for some time no force could be collected sufficient to cope with the enemy. But in 1563 the Japanese sustained so severe a reverse that they abandoned their visits for a time; and in 1570 a friendly arrangement was made with the Mongol chief which put an end to the raids from which the northern provinces had so long suffered.

Peace Won by Arms and Diplomacy

During this period the Portuguese had made their appearance in China (1516) and had sent a mission under Thomé Pires to Peking (1521). A favourable impression had been produced by the fair dealings of Ferdinand Andrade, who, after the conquest of Malacca, had visited Canton; but the conduct of Simao de Andrade, who succeeded him in 1518, had been so outrageous that the mission, on its return to Canton from Peking, was detained, and Pires and his companions were put to death or died in confinement. Spanish vessels appeared in Canton in 1575, and a few years later a mission was despatched by sea to Peking, but failed to get beyond the province of Kwang-tung. The literature of the time, though prolific, is not distinguished by originality of thought. Attention was paid rather to bringing to perfection the thoughts originated in earlier times, and comprehensive works of great merit were published. On account of the great difficulty of lighting upon any required subject in the 300,000 books which were stored in the Imperial library the Emperor Yung-lo conceived the idea of producing a huge encyclopædia. The project was entrusted to an editor assisted by a hundred and forty-seven sub-editors, but the work produced was on too small a scale to satisfy the Emperor, and a much larger committee of scholars was appointed, with a commission to collect the substance of

The World's Biggest Encyclopædia

all the classical, historical, philosophical and literary works hitherto published, embracing astronomy, geography, medicine, the occult sciences, Buddhism, Taoism and the arts. Five editors, twenty sub-editors and 2,000 odd assistants were employed in this gigantic work (the table of contents alone occupied sixty books), the draft of which was completed and the first copy made in 1409. Two other

copies were made later, but it was never printed; and fires in the palace have been responsible for the loss of two copies and a portion of the third. But 385 ancient and rare works have been preserved, through this cyclopædia, which would otherwise have been lost; many of these have been since reprinted and extensively circulated.

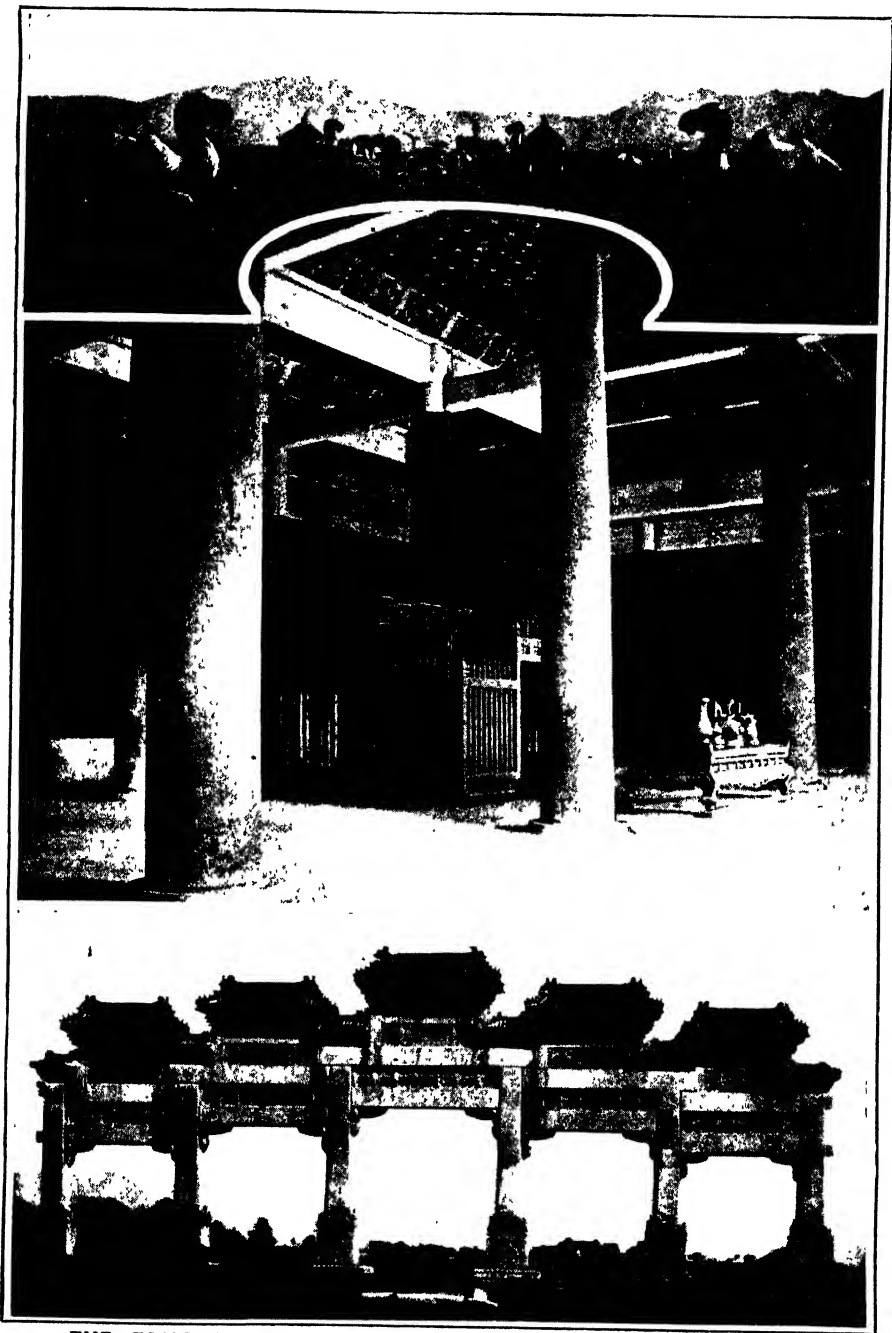
Science did not flourish during the dynasty, but a great advance was made in the arts. Chinese enamel had been first made during the Yuan dynasty, probably introduced by foreign workmen who had travelled across Asia and set up their shops in the towns they visited. In the Ming dynasty there was a revival of the art, and the work produced is unrivalled for boldness of design, combined with a striking depth and purity of colouring. In the ceramic art such advance was made that in the reign of Wan-li there was nothing, as the native writers say, that could not be made of porcelain. The Imperial factory at Ching-te-chen had been rebuilt by Hung-wu, the founder of the dynasty; and from

Ceramic Art and Painting

this and other factories, of which it and Te-hua in Fu-kien now alone remain, an immense quantity of porcelain was made to Imperial order. In painting, the artists of the time are specially remarkable for technical finish and harmonious colouring. In wood engraving also a high degree of excellence was attained.

During the dynasty, intercourse with the West was kept up by sea; and in the reigns of Yung-lo and Hsuan-te a famous eunuch admiral sailed with his fleet to India, Ceylon and Arabia, down the African coast to Magadoxu, and up the Red Sea to Jiddah.

In the reign of Wan-li (1573-1620), one of the more energetic rulers of this dynasty, three events occurred of the greatest importance for China and the whole of East Asia. In 1581 the first Jesuit came by sea to China. In 1618 the Manchus, the descendants of the Kim dynasty, which had been destroyed by the Mongols in 1234, entered the modern district of Manchuria under Arim Gioro, afterward known as Tai Tsu, and settled in Hsing-ching. At a later date they removed to Mukden (Shingking), whence the Chinese were unable to expel them. The invasion of Korea, between 1592-8,



THE FAMOUS TOMBS OF THE MING DYNASTY NEAR PEKING

These views illustrate the leading features of the most celebrated of China's imperial burial places, the first picture showing the far-famed avenue of weird stone animals, the second an interior of one of the shrines containing a tomb, and the third a fine archway. The illustrations are from photographs by Frith and H. C. White Co.



THE MOST INTERESTING THING ABOUT CHINA

By THOMAS CARLYLE



BY far the most interesting fact I hear about the Chinese is one on which we cannot arrive at clearness, but which excites endless curiosity even in the dim state, this namely, that they do attempt to make their Men of Letters their Governors!

It would be rash to say one understood how this was done, or with what degree of success it was done. All such things must be very *unsuccessful*; yet a small degree of success is precious; the very attempt how precious!

There does seem to be, all over China, a more or less active search everywhere to discover the men of talent that grow up in the young generation. Schools there are for everyone a foolish sort of training, yet still a sort.

The youths who distinguish themselves in the lower school are promoted into favourable stations in the higher, that they may still more distinguish themselves—forward and forward, it appears to be out of these that the Official Persons, and incipient Governors, are taken.

These are they whom they *try* first, whether they can govern or not. And surely with the best hope for they are the men that have already shown intellect. Try them—they have not governed or administered as yet; perhaps they cannot; but there is no doubt they *have* some Understanding—without which no man can! Neither is Understanding a *tool*, as we are too apt to figure; “it is a *hand* which can handle any tool.”

Try these men—they are of all others the best worth trying. Surely there is no kind of government, constitution, revolution, social apparatus or arrangement, that I know of in this world, so promising to one’s scientific curiosity as this.

The man of intellect at the top of affairs—this is the aim of all constitutions and revolutions, if they have any aim. For the man of true intellect, as I assert and believe always, is the noble-hearted man withal, the true, just, humane and valiant man. Get *him* for governor, all is got, fail to get him, though you had Constitutions plentiful as blackberries, and a Parliament in every village, there is nothing yet got!





THE END OF THE MING DYNASTY

Defeated by Li Tzu-cheng, the Emperor Chung-cheng killed his wife and daughters and hanged himself

by Japan, forced China to send military help to her tributary state, as she saw her own security threatened by the advance of the Japanese. Her support, together with the obstinate resistance of the Koreans, raised such obstacles in the path of the Japanese that, after a campaign of varied fortunes and fruitless diplomatic negotiations, the dying Hideyoshi recalled his army to Japan.

In spite of this indisputable success, the Ming dynasty began henceforward to decline. The influence of the eunuchs and of the harem, which had always been dominant in Peking, rapidly increased under the weaker emperors. Troops and money were lacking, and the invasions of the Manchus grew more frequent and more successful. In 1623 they were in possession of the whole of Liao-tung, and in 1629 they advanced as far as Peking and Tientsin, and were driven back only after a severe struggle.

The empire itself was in a general state of ferment. Revolts, partly due to years of famine, broke out in Shansi, Hupeh, and Sze-chuen, and while the general Wu San-kuei was striving his utmost to protect the northern frontier against the Manchus, who were advancing under the command of Tai Tsung, Li Tzu-cheng, at the head of a large army of rebels, marched upon Peking, which fell in 1644 after a short siege. The Emperor Chung-cheng, who had ruled from 1628, and seems to have been an honourable but weak character, committed suicide after killing his wife and daughters. With him the Ming dynasty came to an end.

Li Tzu-cheng proclaimed himself Emperor, but on advancing to meet the Manchus, who had been joined by Wu San-kuei, was defeated and compelled to retreat westward, with such plunder as he could carry from Peking.

MAX VON BRANDT



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